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THE

WORKS

of the reverend

CLAUDIUS BUCHANAN, LL.D.

COMPRISING HIS

ERAS OF LIGHT, LIGHT OF THE WORLD, AND STAR IN THE EAST;

to which is added

CHRISTIAN RESEARCHES

IN

ASIA:

With notices of the Translation of the Scriptures into the

Oriental Languages.

"And I saw another Angel fly in the midst of heaven, having the EVERLASTING GOSPEL to preach unto them that dwell on the Earth, and to every nation, and kindred, and tongue, and people." Rev. xiv, 6.

Sixth American Edition.

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RECOMMENDATION.

"But much as we have been interested by these Sermons, (the Eras of Light and Light of the World) we have felt a still livelier sense excited by the account which follows them, of the Author's *Christian Researches in Asia.* We should be afraid of appearing extravagant to our readers were we to say all that we think respecting the importance of this work. But we wish them to judge for themselves whether we exceed the bounds of moderation, when *we rate its value above that of any other work connected with our Oriental Empire which we have yet seen.*"

Christian Observer, for April, 1811.—p. 223

CONTENTS.

	Page.
Account of the Mission	v
ERAS of LIGHT	1
LIGHT of the WORLD	50
Introduction to the CHRISTIAN RESEARCHES	86
The CHINESE	91
The HINDOOS	97
Juggernaut--A disaster--Temple of the 'Horrid King;' Festival of the Rutt Jattra—description of the Idol--his lascivious worship—a libation of BLOOD--death of a Woman--expenses of the Idol--a young man devotes himself to the god	98--119
Juggernaut in Bengal	111
Immolation of females	113
Number of women burned in six months	114
Burning of three Ladies	115
TANJORE	118
Letters of King George I. and Archbishop Wake	120
Tranquebar	125
The late Mr. SWARTZ	127
Palmyra leaf	136
Rev. Mr. Kohloff	137
Tritchinopoly	139
Version of the Scriptures for the Hindoos	140
Death of the Syrian Bishop and Mr Augustus Desgranges	141
The CEYLONESE; Mr and Mrs. Palm	146
Cinnamon Groves in Ceylon	148
The MALAYS	150
The SYRIAN CHRISTIANS in India	168
DOCTRINES of the SYRIAN CHURCH	174
Text 1 John v. 7	188
The Christian Tablets in Cochin	189
The Malabar Bible	191
Syriac Bible	192
ROMISH CHRISTIANS in India	193
INQUISITION AT GOA	197
Account of an AUTO DA FE; by M Dellon a spectator	209

Page.

Translation of the Scriptures for the Romish Christians - - - - - - - - - 222
The Colleges at Goa - - - - - - - 223
The PERSIANS - - - - - - - 224
The ARABIANS - - - - - - - 231
Nathaneal Sabat - - - - - - - 232
Arabic School for the Translation of the Scriptures - - - - - - - - - 239
Jews in Asia - - - - - - - - 243
Jubilee Trumpets - - - - - - - 252
Ancient privileges of the Jews - - - 254
The Black Jews - - - - - - - 255
Jewish MSS of the Holy Scriptures - - 257
Peculiar Inscription on their buildings - - 263
The Ten Tribes - - - - - - 265
Restoration of the Jews - - - - - - 269
Versions of the Scriptures into the Eastern Languages for the Jews - - - - - 274
Bibliotheca Biblica in Bengal - - - - 277
Translation of the Scriptures - - - 278
The ARMENIANS - - - - - - 281
VESTIGES of the DOCTRINES of REVELATION 286
Ecclesiastical Establishment for British India - 292
Letter on this subject from Dr. Watson, Bishop of Llandaff to the Author - - - - 305
Conclusion of the Researches - - - - 310
STAR IN THE EAST - - - - - 315

BRIEF ACCOUNT

OF THE

AMERICAN MISSION.

The publisher considers that he cannot perform a more grateful service to his liberal customers, than, (in addition to what was promised,) to present them with the following concise account of the ORIGIN AND PROGRESS OF THE AMERICAN MISSION TO THE HEATHEN IN ASIA.

IT seems proper that, in this place, some account should be given of the origin and progress of that Missionary zeal, which has issued in sending messengers of peace to publish the Gospel in the eastern hemisphere.

It has been often said, within a few years past, that Christians in America ought to support missions among the heathen in Africa or Asia; but the writer of these paragraphs is not able to state, whether any young man of suitable education seriously thought of engaging personally in such a mission, earlier than about four years ago. About that time some of the young men mentioned just below, while pursuing their studies in different places, and unacquainted with each other, made missions among the heathen a subject of deliberate and prayerful contemplation, and resolved to devote themselves to this service, should Providence prepare the way. They considered it doubtful, however, whether they should have an opportunity of engaging in this employment; and, in the mean-time, they sedulously examined, and re-examined the subject, and used every advantage in their power to gain information respecting the state of the heathen, and the encouragement to preach the Gospel among them.

In the spring of 1810, these young gentlemen, with others who joined them, disclosed their views to the Professors in the Theological Seminary at Andover, where they were then proseeuting their studies. In June following they applied for advice and direction to the General Association of Massachusetts Proper, then sitting at Bradford. The application was made in writing, and signed by Messrs. Adoniram Judson, Samuel Nott, Samuel J. Mills, and Samuel Newell. They state the history of their views and feelings on the subject, and make several inquiries, with respect to which they solicit the advice of their fathers in the church.

The association appointed a Committee to make report on the application; and, in consequence of the report, proceeded to institute a Board of Commissioners for Foreign Missions, "for the purpose of devising ways and means, and adopting and prosecuting measures for promoting the spread of the Gospel in heathen lands." The board was composed of nine gentlemen well known to the Christian public. The association advised the young gentlemen "to wait the guidance of Providence in respect to their great and excellent design."

The Board of Commissioners held their first meeting at Farmington. (Con.) Sept. 5, 1810. After forming a Constitution, and appointing officers, "they took measures to obtain the best information in their power, respecting the state of unevangelized nations; highly approving the readiness of the young gentlemen at Andover to enter upon a foreign mission; and advised them to pursue their studies till further information relative to the missionary field be obtained, and the finances of the institution will justify the appointment. They also prepared and published an address on the subject of missions.

The Board met again at Worcester, Sept. 18, 1811. During the year which had elapsed, the Prudential Committee of the Board examined and approved four young gentlemen, as future missionaries to the heathen; viz. Messrs. Judson, Nott, and Newell, above named, and Mr. Gordon Hall, also a student at Andover. Mr. Mills had not finished his theological education, and was not examined with his brethren. The Committee also sent Mr. Judson to England to confer with the Board of Directors of the London Missionary Society and to procure important information on the subject of missions, which could not be so well procured in any other way. He was welcomed with great cordiality by the Directors, who engaged to take him and his three brethren under their care, and to allow them salaries, and employ them on a mission, if the funds of the American Board should not be competent to their support.

The Board appointed the four brethren, above named, missionaries "to labor in Asia either in the Birman empire, in Surat, or in the Prince of Wales's Island, or elsewhere, as, in the view of the Prudential Committee, Providence shall open the most favorable door," and advised them "to wait the further intimation of Providence as to support from this country in the proposed Foreign Mission."

At this meeting Mr. James Richards, and Edward Warren, students at Andover, offered themselves to the Board

for the missionary service, and were approved and taken under the patronage of the Board.

The missionary brethren were, in the mean time, fitting themselves for their future arduous employment. Messrs. Newell and Hall attended courses of medical lectures both at Boston and Philadelphia, in order to be more extensively useful among the heathen.

About the middle of January it was found that a ship was soon to sail from Philadelphia to Calcutta. No time was to be lost. Robert Ralston, Esq. of Philadelphia, with that zeal for missions and for Christianity which he has long manifested, took an active and very friendly part in facilitating the embarkation of the young men, both by procuring passages for them on very favorable terms, and by making a generous donation. Messrs. Newell and Hall hastened to meet their brethren at Salem, where it was determined by the Prudential Committee, to have them ordained, and to send them immediately to the field of Missionary labor. Mr. Luther Rice, who had been a student in the same Theological Seminary, and was then employed as a candidate for the ministry, offered himself to the Prudential Committee to join the mission, and was approved and accepted.

The Prudential Committee sent to several neighboring churches, and convened a Council* at Salem, on the 6th of February, as which time and place the *five young gentlemen* were solemnly consecrated to the service of God in the Gospel Ministry among the heathen. On this occasion, the order of the public exercises was as follows: The Rev. Dr. Griffin made the introductory prayer; the Rev. Dr Woods preached the sermon from Psalm lxvii; the Rev. Dr. Morse made the consecrating prayer; the Rev. Dr. Spring delivered the charge; the Rev. Dr. Worcester presented the right hand of fellowship; and the Rev. Dr. Spring made the concluding prayer.

It is confidently believed, that such impressions were made by the solemnities of the day, as will be lasting and salutary. Three of the persons ordained, viz Messrs. Nott, Hall, and Rice, set out on the same evening to go with all

**The Council was composed of pastors and delegates from the North Congregational church in Newburyport, the Congregational church in Charlestown, and the Tabernacle church in Salem; also of the Rev. Dr. Griffin, pastor of Park Street church in Boston, and the Rev Dr Woods, Professor at Andover. The Rev. Professor Stuart was invited to attend, but was necessarily prevented*

practicable haste to Philadelphia.* The other two sailed with their wives from Salem, in the brig Caravan, on the morning of Wednesday, the 19th ultimo, commended by the prayers of multitudes to the gracious protection of God.

These transactions may justly be considered as forming a new and important era in the annals of the American churches, the ERA OF FOREIGN MISSIONS. It would be natural to indulge in pleasing anticipations of the blessings, which, with the Divine assistance these missionaries may be the means of communicating to Asia. But, while we leave the issue of this benevolent enterprise to the disposal of infinite wisdom, the good effects of these missionary exertions among ourselves, ought to be mentioned with devout gratitude. Christians feel more sensibly than ever the value of their holy religion, while devoting their money and their time to extend its blessings to the heathen. Christians of different denominations, *who love our Lord Jesus Christ in sincerity*, experience the blessedness of uniting in this catholic labor of love.

BOSTON, APRIL 10, 1812.

**Mr. Nott was married on his way to Philadelphia and took his wife with him; the other two went single.*

They went on board the ship Harmony, (in which they had taken their passage,) on the evening of the 18th ult. and left the American coast on the 24th.

BUCHANAN'S WORKS.

THE ERAS OF LIGHT,

being

TWO DISCOURSES PREACHED BEFORE THE UNIVERSITY OF CAMBRIDGE, (ENG.) ON COMMENCEMENT SUNDAY, JULY 1, 1810.

SERMON I.

(MORNING.)

Genesis i, 3, Let there be Light.

"IN THE BEGINNING, GOD created the heavens and the earth. And the earth was without form and void, and darkness was upon the face of the deep. And God said, Let there be Light: and there was Light." In these first words of Revelation we read how God gave light to the NATURAL world. But he is also the author of spiritual light; and by the same almighty Fiat, he dispelled the darkness of the MORAL world. For, "when the fulness of time was come, God sent forth his Son," who is "the brightness of his glory, and the express image of his person;" and he said unto the Church, which was to be illuminated by him "Arise, shine, for thy light is come;" Is. lx, i, and "the people which sat in darkness and in the shadow of death, saw a GREAT LIGHT," Matt. iv, 16.

Now the Scriptures mark a certain analogy between the creation of natural and of spiritual light; and shew that both are produced by an

exertion of the same Almighty power. "For God, who commanded the light to shine out of darkness, hath shined in our HEARTS, to give the light of the knowledge of the glory of God in the face of Jesus Christ," 2 Cor. iv, 6.

Under the authority of this analogy we may be permitted to inquire, which is the grandest display of the Divine power, the creation of natural or of spiritual light? the production of the sun, which shines in the firmament, or spiritual illumination by HIM, who is called "the Sun of Righteousness;" connected as it is with those stupendous events in heaven and earth, "which angels desire to look into;" the incarnation of the Deity; the passion, death, resurrection, and ascension of the Mediator; the coming of the Holy Ghost; the gift of Tongues; the promulgation of the Gospel; and the liberation of millions of souls from darkness to light, and from the power of Satan unto God? Doubtless, the glory of the spiritual dispensation far transcends that of the natural creation, both in the importance of its effects, and in the extent of its duration.

Let this, then, be our subject, to contemplate the spiritual illumination which comes by Jesus Christ; who, when the world was in darkness, "brought life and immortality to light by the Gospel." Of the diffusion of this heavenly Light, we shall notice three distinct Eras.

I. The first Era is that of the Promulgation of the Gospel by CHRIST himself.

II. The second is the Era of the REFORMATION; when, after that the Christian world had again sunk into darkness, and passed a long

night of SUPERSTITION, the beams of truth broke forth with renewed splendor.

III. A third Era of Light is the PRESENT PERIOD. The Reformed Church, after preserving its purity as long, perhaps, as the primitive Church, began to suffer a general declension, and was in danger of being utterly overthrown by INFIDELITY. A decorous external profession was indeed observed; and, in our own Church, "the form of sound words" was retained; but the spirit and power of religion had very generally departed. By many persons the spiritual influence of the Gospel was not even acknowledged. The effusion of the Divine Spirit was not believed to exist in any measure or degree, but was considered as something which was confined to the first age of the Church. But now the vital spirit of our religion hath revived, and is producing the fruits of the first century. Christianity hath assumed its true character, as "the Light of the world." The Holy Scriptures are multiplying without number. Translations are preparing in almost all languages; and Preachers are going forth into almost every region, "to make the ways of God known upon earth, his saving health among all nations."

I. We are first to review that grand Era of Light, when "the Sun of Righteousness" himself appeared.

The period of this event has been observed as an epoch of time by almost all the civilized nations of the world; and with good reason; for the world was in darkness till Christ came. The Spirit of God, indeed, moved upon the

face of the earth; and to the Patriarchs and Prophets an intimation was given that a Light WOULD come; yet is was true that, with the exception of the chosen people, who were themselves the harbingers of the Light, "darkness covered the earth, and gross darkness the people." This was the state of mankind even in the brightest periods of Greece and Rome. Those nations had made some progress in natural science, and in human learning; but they were utterly ignorant of THAT science which is chiefly worthy of an immortal creature; namely, the knowledge of their Creator, and of their being's use and end.

Such was the state of the moral world, when HE came who is called "the DESIRE of ALL Nations." Haggai ii, 7. It was not unlike the state of the natural world, at that period of creation when "the earth was without form, and void; and darkness was upon the face of the deep." But while mankind were involved in this spiritual obscurity, "The WORD was made flesh." That eternal Word, "by whom all things were made, and without whom was not any thing made that was made," John i, 3; by whom "God made the worlds," Heb. i, 2; that same Almighty Word which spake at the first creation, said a second time, "LET THERE BE LIGHT;" and there was Light. "I am come," said our Savior, "a LIGHT into the world, that whosoever believeth on me should not abide in darkness," John xii, 46. Christ came to reveal "the MYSTERY which was kept secret since the world began, but now is made manifest; and by the scriptures of the Prophets, according to

the commandment of the Everlasting God, made known to all Nations," Rom. xvi, 25. What then was this Mystery which Christ came to reveal?

He revealed the LOVE of God the FATHER. "God so LOVED the world, that he gave his only begotten Son, that whosoever believeth on Him, should not perish, but have everlasting life," John iii, 16.

He revealed the ATONEMENT of God the SON, in assuming the human nature, and offering himself up a sacrifice for the sins of men. "My flesh," saith he, "I will give for the life of the world," John vi, 51. "A BODY hast thou prepared me. Lo, I come to do thy will, O God," Heb. x, 5.

He revealed the INSPIRATION of God the HOLY GHOST; which was now to descend from heaven, and to "abide with men FOR EVER," John xiv, 16; even the spirit of truth which should "reprove THE WORLD of sin, and of righteousness, and judgment," John xvi, 18; the Holy Spirit, which should "be given by our heavenly Father to them that ASK HIM," Luke xi, 11. These were the doctrines which were to give LIGHT to the world. They are comprehended by the Apostle Peter in one sentence. He addresses believers as being "elect, according to the foreknowledge of God the FATHER, through sanctification of the SPIRIT unto obedience; and sprinkling of the blood of JESUS CHRIST," 1 Pet. i, 2.

These doctrines our Savior embodied in a short Commission or Charge, which he delivered, after his ascension into heaven, to one of

his Apostles. It was given to that Apostle, whom our Lord called "the CHOSEN VESSEL, to bear his name to the Gentiles," Acts ix, 15. For when Paul was proceeding on his way to Damascus, "a light above the brightness of the sun shone around him;" and our Savior spoke to him from heaven in the following words: "I send thee to the Gentiles to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith, which is in me," Acts xxvi, 18.

This Charge our Lord delivered AFTER his ascension into heaven, expressly for the instruction of his Ministers, in regard to the DOCTRINE they were to preach, and to the EFFECTS which should follow. It may therefore be considered as a summary of the doctrine of the four Gospels; and every Minister of Christ ought to engrave it on the tablet of his memory, and comprehend it well; whether he preach "to Greek or to barbarian, to learned or to unlearned, to bond or to free."

Here is first established that fundamental truth, which ought ever to be present with us in all our counsels concerning the promulgation of the gospel, That the Gentiles are "under the power of Satan." "I send thee," saith our Lord, "to the Gentiles, to turn them from the power of Satan unto God." This is a truth which the wisdom of this world "will not receive;" and it is assaulted by a false philosophy continually. But, like a rock assailed by the restless waves, it will remain for ever IM-

MOVEABLE. For what we calls a revelation from heaven, is properly a revelation of this, That all men are by nature "in darkness, and under the power of Satan;" and that Christ hath come "to turn them from darkness to light, and from the power of Satan unto God."

The second part of our Savior's Charge declares the EFFECTS of preaching the Gospel, namely, That the Gentiles should receive "forgiveness of sins by faith in Christ," and that "their eyes should be OPENED." These are the effects in *this* world.

The third part declares the consequence in the world *to come;* that they should receive a glorious "INHERITANCE among them which are sanctified;" that is, among them which are made MEET "by the Holy Ghost to become partakers of the inheritance of the saints in light," Col. i, 12.

These were the doctrines of Light "which were now made manifest, and, by the commandment of the everlasting God, were to be made known to all nations." And our Savior said unto his Disciples, "Go ye into all the world, and preach the Gospel unto every creature." They accordingly went forth. Though unlearned men, they went forth with confidence, TO CHANGE THE RELIGION OF THE WORLD. The darkness of paganism receded before them; and in process of time there was a general illumination.

In the course of three hundred years "THE EVERLASTING GOSPEL" was published generally throughout the habitable world; and a great company were gathered out of many, na-

tions, who became partakers of "the INHERITANCE among them which are sanctified." But, during that period "the children of light" had to maintain a fiery conflict with the powers of darkness. For a new thing appeared upon the earth. The pagan religions, though they differed from each other in form, yet agreeing in principle, had existed in amity together; because they were of the same kind, and members of the same *family*. "The strong man, armed, kept his palace, and his goods were in peace," Luke xi, 21. But they no sooner behold the religion FROM HEAVEN, than they all united against it, and persecuted it. They hated its purity, its humility, its spiritual worship, its renunciations of self-glory, and its contemplation of eternal life. "The light shined in darkness, and the darkness comprehended it not," John i, 5. The heathen governments devoted multitudes of their fellow-subjects to death, not for crimes which they had done, but "for righteousness sake;" wondering themselves at their own new and strange work, of which there had been no example in the records of nations. And these multitudes met death with cheerful hope, because they knew that there should be "a resurrection from the dead." At length the great conflict was ended, and the Christian faith obtained the dominion.

But, as Adam, the parent of the human race, fell from his high estate by withdrawing from communion with God; so his descendants follow his sin, in perverting the truth, and renouncing the gift of heaven. As the chosen race who had communion with God upon earth at Sinai,

turned away afterwards and sought salvation by other gods: so that peculiar people, yet more highly favored, who had "communion with the Father, Son, and Holy Ghost," turned away "from him who spake unto them from heaven," Heb. xii, 25. No sooner had the religion of Christ become the religion of the world, and been invested with dignity and power, than it began to be corrupted. Men began "to hold the truth in unrighteousness;" and "Satan himself was transformed into an Angel of Light," so as to deceive the nations. They sunk gradually into the abyss of ignorance and superstition; and "darkness covered the earth, and gross darkness the people." What added to the horror of this darkness, the Bible itself, the fountain of Light, was taken away; and, for some ages, the Revelation of God, which had been given by the hand of a Mediator, and by the ministry of Patriarchs, Prophets, and Apostles, was hid from the world. Christianity hath two principal enemies to contend with, SUPERSTITION and INFIDELITY. It was Superstition which first shut the Bible. The age of Infidelity had not yet come.

In that dark period of which we speak, even the chief Seats of learning became fountains of error to the world. From those very Seats it was maintained, That Christianity was little more than a moral code, and that the Faith by which we should be saved, consisted principally in "a mere *historic* belief." The doctrine asserted amounted in substance to this, that a man might almost, if not entirely, qualify and entitle himself by certain good actions to re-

ceive the grace of God; and that thus he might purchase heaven by his own merit. So thick a mantle of darkness had covered the minds of men!

At length there appeared a dawn of light. BRADWARDINE of Oxford combatted these errors of doctrine with great energy and eloquence. He was Archbishop of Canterbury, and the most profound scholar of his age. And as he was first in the Church in learning and in station, so he was almost sole in his opinion. But he was "full of faith;" and singly attempted, as he expressed it, "to defend so GREAT A CAUSE."*

* "Behold," said Archbishop BRADWARDINE, "I speak it with grief; as formerly four hundred and fifty prophets were united against one prophet of the Lord; so at this day how many, O God, contend for Free-Will (human sufficiency and merit) against thy gratuitous Grace! How many indeed in our times DESPISE thy saving Grace; or if they use the term Grace, how do they boast that they DESERVE it by the strength of their Free-Will. Almost the whole world is gone after PELAGIUS into error. Arise, O Lord, judge thine own cause; sustain him who undertakes to defend thy truth. Protect, strengthen, and comfort me: for thou knowest that, no where relying on my own strength, I attempt to maintain so GREAT A CAUSE." Bradwardini Opera, Prefat.

The Theologians, whom Bradwardine opposed, correspond nearly with the great PELAGIAN body of the present day. This body assumes not the ancient name, but exists under different names, and is composed of different denominations. But they all agree in one distinguishing character, "That they despise the saving grace of God." They generally profess, what they call, RATIONAL Christianity; by which they mean that their religion is merely rational, and

But WICKLIFFE of the same University was ordained to confirm more fully the evangelic testimony. He was properly the first great light in that dark age. He translated the Bible into our own tongue; and his own mind was illumined by it. He then assailed with an intrepid spirit the before-mentioned errors, and in particular, the position (which is the fundatal principle of a corrupt theology) "That a man becomes acceptable to God, and is finally saved, by his own works and merits."

"Human nature," pronounced Wickliffe from the theological chair, "is wholly at enmity with God. Man is a sinner from the womb. He cannot think a good thought; he cannot perform a good work, except he receive GRACE." And with respect to that Faith whereby we shall be saved, he speaks in these terms, "The merit of Christ is sufficient of itself to redeem every man from Hell. Faith in our Lord Jesus Christ is sufficient for salvation. We are not to seek to be justified in any other way than by his justice. We BECOME righteous through the participation of HIS righteousness."* Wickliffe here speaks the sense of a Text, from which every Theologian should learn to preach, "To him that worketh NOT, but believeth on HIM that justifieth the ungod-

that it hath nothing spiritual in it. They acknowledge no influence from above, nor any operation of divine grace. In this sense, it is true that they profess a *rational* religion: but on the same principle, it might be easy to prove that the religions of the heathen world are ALL RATIONAL religions. It is surely high time for Christians to take leave of the Pelagian Philosophy.

* Dr. James's Apology for Wickliffe.

ly, his faith is counted for righteousness." This text is found in the fourth chapter of the Epistle to the Romans, and at the fifth verse. But the unanswerable argument for the truth of this doctrine is derived from the history of CORNELIUS the Centurion. "His alms and prayers came up as a memorial before God," Acts x, 4; but he became not THEREBY an heir of salvation. He was directed to go to the Apostle PETER, "who should tell him words WHEREBY he should be saved," Acts xi, 14. Until Cornelius heard the words of the Gospel from Peter, and thereupon "received the Holy Ghost," he knew nothing of that Faith whereby alone he could be saved.

But Wickliffe was only the forerunner. Like John the Baptist, he prophesied of a Light that *should* come; and almost in his words he said, "I am but a solitary evidence against a Host. I am but the voice of one crying in the wilderness." But his own light did not dispel the gloom. Though it shone far into the vale of night, it reached not to the Throne of darkness at Rome.

II. The second Era of Light is the REFORMATION. In the midst of this spiritual darkness, while men were sitting a second time "in the region and shadow of death," the "dayspring from on high visited them." This has been accounted by some an epoch in the Church not less remarkable than that of the first promulgation of the Gospel. And although it is now much out of view in the minds of many; although Infidelity would obscure its glory, and, "the withered hand hath been lift-

ed up against HIM that healed it," the Reformation will ever be considered as a great event in the divine dispensation by all true members of the Church of Christ, to the end of time.

As, in the first age, the preaching of the Apostle PAUL was chiefly instrumental in the conversion of men; so, at this second Era, the ministry of LUTHER was principally honored of God, for that purpose. Luther was ordained to be the great instrument of Light; and he, like WICKLIFFE, gave the HOLY SCRIPTURES to his nation in their own tongue.

But, by what means was Light restored at the Reformation? The CAUSE is to be found in the third part of our Savior's doctrine before mentioned, namely, the Inspiration of the HOLY GHOST, the spirit of Truth which should resist the spirit of Satan and of error, "reprove the world of sin, and of righteousness, and of judgment; and guide men into all truth." This was the efficient cause: but the means or instrument was the Bible. Light was restored to the world by the BIBLE.

The writers of that day give an animating account of the sensations of joy and exultation, with which the people of our own country received the Word of God. A Copy of the Bible was fixed by the Royal command to a desk in the Churches; and the people assembled in crowds to read it, or to hear it read. It is recorded that many persons learned to read in their old age, that they might be able to read the Bible. A frequent Text of the Preachers of that time was that which we have chosen, "And God said, Let there be Light; and there was Light."

For the light of truth shone upon them suddenly; and every where illumined the minds of men, almost at the same time.

The distinguishing doctrine of the Reformation was "Justification by Faith alone." "This," said Luther, "is the ONLY SOLID ROCK." "This Rock," continues he, "did Satan shake in Paradise, when he persuaded our first parents that by THEIR OWN wisdom and power they might become LIKE unto God; and thereby induced them to renounce their faith in God, who had given them life, and a promise of its continuance." In the same manner do many at this day renounce their faith in God, who hath promised LIFE by his Son; and they seek Life by THEIR OWN wisdom and power. "The kingdom of Satan," added Luther, "is to be resisted by this heavenly and all-powerful doctrine. Whether we be rude or eloquent, whether we be learned or unlearned, THIS ROCK must be defended; this doctrine must be published abroad in animated strains."*

Pure religion being thus restored, the first labor of our Church was TO DO HONOR to the true and genuine doctrines of Christianity. And this she did by exhibiting them to the world "in a form of sound words," in the composition of our LITURGY, ARTICLES, and HOMILIES; which we maintain to be the standard of sound doctrine unto this day.†

* Preface to the Commentary on the Galatians.

† And not we only; for though certain churches differ from us and from each other in form and discipline, they agree with us in DOCTRINE. The doctrines of our Church are acknowledged by the Protestant Churches on the CONTINENT, by the estab-

But an affecting and awful scene was to follow in England. The providence of God directed that the truth and efficacy of THESE DOCTRINES thus set forth, should be PROVED. In like manner as at the first promulgation of the Gospel, its divinity was displayed by the marvellous constancy of the first MARTYRS; so it was ordered that when the truth was published a second time, it should undergo a similar trial. Many persons, of every rank, age, and sex, suffered death for the faith of Christ, "not accepting deliverance, that they might obtain a better resurrection," Heb. xi, 35. And thus there has been given to the Church, in these latter days a recent and undeniable testimony of the nature and divine power of the TRUE DOCTRINE.

From that time the light of truth continued to shine in the Protestant Church for a long period; with some intermission indeed, and in certain churches more intensely than in others. But it shone in some places as brightly, and probably endured as long, as it ever did in any period in the Primitive Church. At length, however, by the combined operation of causes which are well known,* a spirit of indifference to religious truth began to manifest itself, not

lished Church of SCOTLAND, and by the great body of dissenters in our own Country.

* By the association of SANCTITY with the spirit of republicanism and rebellion during the Usurpation of Cromwell, that holiness of life which was enjoined by our Savior, became a subject of scorn or contempt. The people passed over from one error to the contrary extreme. The bow was bent till the string was broken, and it has never been rightly strung again. The

only in the established and national churches, but among all the other denominations of Christians. It is difficult to say where there was most apathy and languor. For though "the form of sound words" was still generally retained (in our own church in a *written* form, in other churches in an *extempore* form) and there were some eminent examples of piety

nation being emancipated from a yoke which assumed a religious name, considered religion as its enemy; and thus the spiritual faith of Christ became identified with fanaticism or enthusiasm: and so it has remained in a great measure to this day. Political dissention, the most powerful engine in a free nation, has tended to keep this prejudice alive. As might be expected the charge of fanaticism is chiefly imputed to Dissenters. And thus both parties have been kept IN BONDAGE during a long period, dreading each other's power, and doubting each other's purposes, and taking the measure of each other's religion by their own fears and the horrors of a former age. The Dissenter is a fanatic, and the Churchman is a bigot. And so absolute is this alienation in the minds of some, that the idea of an UNION in any religious purpose, is considered to be so unnatural as to be displeasing to God himself. On this subject neither Churchman nor Dissenter will ever find rest until he shall have been taught by the grace of God, the nature of that CHARITY which our Savior enjoined. "A new Commandment I give unto you, that ye LOVE one another;" even that charity which the Apostle Paul has so sublimely described in the thirteenth chapter of the first epistle to the Corinthians: "Though I speak with the TONGUE of men and angels and have not Charity, I am nothing." And again; "Though I have all FAITH, so that I could remove mountains, and have not Charity, I am nothing." Be a man a LEARNED Churchman or an ORTHODOX Dissenter, "if he have not Charity, he is nothing."

and laudable zeal; yet it was most evident that in many places religion was sinking fast into a lifeless profession; and that in some places it merely exhibited the body and external figure. Even among those denominations of Christians, who were once distinguished by a name derived from PURITY, little fruit was to be found. They were in the state in which the Prophet describes the remnant in his day; "as the shaking of an olive tree, two or three berries on the top of the uttermost bough." Isaiah xvii, 6. And not only was the spirit of religion nearly extinguished, but men began to be ASHAMED of their religion.* All this while science and human learning were progressive;

* To this fact the chief Representative of the Church at that time has recorded the following testimony:

"It is a reproach, I believe peculiar to the Christians of this age and nation, that many of them seem ASHAMED of their Christianity: and excuse their piety as others do their vices." *Secker's Sermons*, vol. i, 59.

The testimony of Bishop Butler to the prevalence of Infidelity is very remarkable. "It is come," says he, "I know not how, to be taken for granted, by many persons, that Christianity is not so much as a subject of inquiry: but that it is, now at length, discovered to be fictitious: and, accordingly they treat it, as if in the present age, this were an agreed point among ALL PEOPLE OF DISCERNMENT; and that nothing remained but to set it up as a principal subject of mirth and ridicule; as it were, by way of reprisals for its having so long interrupted the pleasures of the world." *Preface to the Analogy*, 1736.

What must have been the state of the common people in general, when it was taken for granted that such were the sentiments of *all people of discernment* in the nation?

but the knowledge of the Holy Scriptures was passing away. As a proof of this decay in sacred literature, we need only notice this fact. The HEBREW language, which is the source of all critical knowledge of the Bible (of the New Testament as well as of the Old,) became, at length, but little known even to learned men. And though there ever have been illustrious exceptions, it ceased at last, to form a part of the ordinary studies of youth at our Seats of Learning; even of those students who were destined for the sacred office.

Out of this state of things arose a new Enemy to the Church; the enemy that might be expected, INFIDELITY; or the positive denial of the truth of a revelation from God. We have seen that it was Superstition which first shut the Bible. The second attempt was made by Infidelity. But the further consideration of this subject we must reserve for the afternoon; when we shall review the progress of Infidelity in extending its darkness; and the Era of Light which followed.

But before I conclude this discourse I would beg leave to direct your attention to a subject of no little consequence to the interests of religion, and to the character of our Universities in the present circumstances of the Church; the notice of which arises immediately from our present discussion. I mean the importance of a critical knowledge of the ORIGINAL languages of the Holy Scriptures to the theological Student.

The original language of the New Testament has been well cultivated; and one cause

of this has been its affinity to the GREEK CLASSICS. But the acquisition of the language of the Old Testament is equally necessary. It is indispensable for those who would possess a critical knowledge of the Bible; for the New Testament is written in the idiom of the Old. It may be received as an axiom, That a knowledge of Hebrew learning "among the great body of the clergy, is the mark of a flourishing church;" that is, of a church which is ardent in maintaining the true faith, and in expounding the pure word of God to the people. Among the members of the Romish communion this species of learning is almost entirely extinct.

Having thus asserted the importance of a critical knowledge of the Bible, I think it fit, nevertheless, to controvert the opinion, that without such a knowledge individuals cannot build the doctrines of Christianity, or Christianity itself, upon a solid foundation. If this were true, what must have been the state of our own Church in the absence of Hebrew learning? If sacred criticism be the sole foundation and constitute the very grounds of our belief, upon what has our belief hitherto been grounded? This opinion places the Christian Religion on the footing of the superstitions of Mahomet and Brahma; which is this, That if you commit to memory a certain number of historic facts, and can read certain languages, (all of which, both facts and languages, may be obliterated from your memory in less than twenty years) you are a good Theologian; but with this advantage, however, in favor of the

Mahometan, in regard to many theologians of this day, that, whereas he can read his Koran in the original Arabic, they cannot read the Old Testament in the original Hebrew. My brethren, by this argument, (which is the same in principle with those which, we have seen, were uttered in a dark age from the chief Seats of Learning,) the assisting Grace of God, and all that is peculiar to the Christian religion, seems to be VERY BOLDLY EXTINGUISHED.

But perhaps the source of this misapprehension lies in confounding these two terms, a Theologian and a Christian. That which constitutes a Christian is "Faith, Hope, and Charity; these three." Much human learning is not essentially necessary to constitute a Christian. Indeed, a man MAY BE a profound Theologian and not be a Christian at all. He may be learned in the doctrines and history of Christianity, and yet be a stranger to the FRUITS of Christianity. He may be destitute of Faith, of Hope, and of Charity.

Let us not then confound the FRUITS of religion, namely, its influence on our moral conduct, its peace of mind, and hope of heaven, with the CIRCUMSTANCES of religion. True religion is that which its great Author himself hath declared. It is a PRACTICAL knowledge of the LOVE of God the FATHER, "who sent not his Son into the world, to condemn the world; but that the world, through him, might be saved;" of the ATONEMENT of God the SON, by faith in whom we receive remission of our sins, and are justified in the sight of the Father; and of the SANCTIFICATION of God the HOLY

GHOST, by which we are made MEET "to become partakers of the inheritance of the saints in light." The preacher who can communicate THIS knowledge to his hearers (and it is true, that if he possess a *critical* knowledge of the Bible, and of the history of Christianity, he will be likely to do it with the *most* success,) the same is "a workman that needeth not to be ashamed, and a good minister of Jesus Christ," 1 Tim. iv, 6.

As an illustration of this truth, we may adduce the influence of the Gospel on the ignorant minds of persons born in the heathen world.

It has been maintained by some, that civilization must always prepare the way for Christianity. But this position, like many others allied to this subject, is completely at variance with the fact. Civilization is a blessing of itself, and ought to be given, as we have opportunity, to all nations: but it is not universally necessary that it should precede the Gospel. The fact is, that the religion of Christ has sometimes found more difficulty in conflicting with a refined superstition, with what St. Paul calls "the wisdom of men," than with the ignorance of barbarism. It doth not appear that human learning, in itself considered, though in many ways an important instrument of good to mankind, *predisposes* the mind in any manner or degree to receive the Grace of God. There is a sense in which Learning, like Riches, may impede our spiritual progress, for "Knowledge puffeth up," 1 Cor. viii, 1; though we are ever to distinguish between the use and the abuse of learning. On this subject we ought to keep

in remembrance our Savior's words, "The poor have the Gospel preached to them;" in which is implied, "That the poor would UNDERSTAND the Gospel, and RECEIVE the Gospel;" and these words have been illustrated in every age. The Apostle Paul had less success among the learned at Athens, than among the barbarous people. And the same is sometimes the experience of Preachers at this day among the Gentile nations. It so happens that the most numerous conversions, during the last century, have been among those nations which have least civilization.* And this fact demonstrates the PERMANENT CHARACTER and DIVINE NATURE of the Christian dispensation. For, "Where is the wise?" saith the Apostle, in reference to this subject: "Where is the Scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise: and God hath chosen the weak things of the world to confound the things that are mighty: That no flesh should glory IN HIS PRESENCE: But, that according as it is written, He that glorieth, let him glory in the Lord," 1 Cor. i, 26.

* The ESQUIMAUX Indians of LABRADOR; the COLAREES of the Deccan in India; the AFRICAN slaves of several Islands in the West Indies; and the natives of Caffraria, and of the Great and Little Namaquas, in the South of Africa. See the Reports of the Moravian and Danish Missions.

SERMON II.

(AFTERNOON.)

GEN. i, 3. *Let there be* LIGHT.

AMONG the many pieces of sublime and beautiful composition with which the service of our church abounds, there is a prayer which I have always admired; and which will properly introduce the ERA of Light, that is to be the subject of this discourse; I mean that Collect in which we pray that our Church may be "enlightened by the doctrine of the Evangelist Saint JOHN."

The doctrine of the Evangelist St. John accords with that of our Savior before mentioned: namely,

That God the FATHER is LOVE. "God is LOVE. Herein is love, not that we loved God, but that He loved us, and sent his Son to be the propitiation of our Sins," 1 John iv, 10.

Of God the SON he saith, that "Jesus Christ is come in the flesh: and that the blood of Jesus Christ his Son cleanseth from all sin," 1 John i, 7.

Of God the HOLY GHOST he saith, "It is the Spirit that beareth witness (to the Son of God,) because the Spirit is TRUTH;" and of its operation on the hearts of believers he saith, that "they have an UNCTION from the Holy One;" and that this unction ABIDETH in them; that they are thus BORN of God," and become "the children of God;" and, finally, that the evidence of their being thus born again, is "the love of the brethren." "We know," saith he, "that we have passed from death to life, because we love the brethren," 1 John iii, 14.

This is the doctrine of the blessed Apostle and Evangelist St. John, as expressed in his Epistles, and confirmed by his Gospel; and this is the heavenly doctrine which our Church prays for in the following words:

"Merciful Lord, we beseech thee to cast thy BRIGHT BEAMS of Light upon thy Church, that it being enlightened by the doctrine of thy blessed Apostle and Evangelist St. John, may so walk in the light of thy truth, that it may at length attain to the light of everlasting life; through Jesus Christ our Lord. Amen."

This prayer was offered up continually during a long season of darkness, and at length was answered at the appointed time.

In our former discourse we stated that, while the Protestant Churches were declining in piety, a NEW ENEMY appeared. "While men slept, the tares were sown," Mat. xiii, 25. It was about the middle of the last century that INFIDELITY, which had appeared long before, first began to shew itself in strong and general operation. At the very time when the spirit of Infidelity was fostering its strength, under the name of Philosophy, and preparing for the awful revolutions which followed, the spiritual religion of Christ began to revive, and has since produced the most beneficial effects. True Religion and Infidelity have shewn their proper fruits in our own time; and we can now contrast them with advantage. Let us therefore look back, and examine what have been the effects of each.

INFIDELITY first caused a whole nation to renounce Christianity; and, by natural conse-

quence, destroyed religious hope and moral obligation; that nation, inflamed with cupidity and lust of dominion, invaded other nations, deluged them with blood: and at last having acquired the temporal power, would, like Papal Rome, enslave the world, by its despotism. And the principle of its despotism is the same; namely, "To keep the minds of men in the CHAIN OF DARKNESS." Thus do Infidelity and Superstition lead to the same point, by different ways.

The spiritual Religion of Christ hath, during the same period, produced very considerable effects.

1. It hath promoted a knowledge of the Holy Scriptures (the same effect which was produced at the Reformation,) and hath thereby cultivated, to a great extent, the principles of the Gospel. And, on this foundation hath been built the practice of many excellent VIRTUES (some of them very seasonable in this age of revolution,) such as, subordination, quiet conduct, loyalty, and contentment.

2. It hath promoted the instruction of the POOR. The number of those among the lower classes, who can read the Scriptures for themselves, is supposed to have been more than doubled, within the last thirty years.

3. It hath promoted a more general worship of God. The volume of Praise and Thanksgiving which rises to the Most High from voices in this land, constitutes an ACCLAMATION, compared to the feeble sound of a period not very remote.

4. It hath cultivated very extensively a critical knowledge of the Holy Scriptures. A reverence for HEBREW learning seems again to be restored to the nation; for persons, even in secular life, begin now to study the Bible in the original Tongues, as we know was the case in a former age.

5. But this revival of religion has been productive of another good, new and extraordinary in its nature; not confined to this country, or to the present time; but extending to remote nations and distant ages.

Christianity hath again, after a lapse of many ages, assumed its true character as "the LIGHT of the world." We now behold it animated by its original spirit, which was to extend its blessings, "to ALL NATIONS." The Scriptures are preparing in almost every language, and preachers are going forth into almost every clime. Within the period of which we speak men have heard the Gospel "in their own tongue, wherein they were born," in INDIA, throughout many of its provinces; in different parts of ARFICA; in the interior of ASIA; in the western parts of AMERICA; in NEW HOLLAND; and in the isles of the PACIFIC SEA; in the WEST INDIES, and in the northern regions of GREENLAND and LABRADOR. MALAYS, CHINESE, PERSIANS, and ARABIANS, begin now to hear, or read, in "their own tongues the wonderful works of God," Acts ii, 11.

III. It is with propriety then that we distinguish the present period as a THIRD Era of Light in the Christian Dispensation. Yes, it is true, that while INFIDELITY, like the pillar

of the cloud hanging over the Egyptians, Exod. xiv, 20, is rising in awful form, threatening to involve the earth in darkness; the Religion of Christ, on the other side, like "a pillar of Fire," is giving light to the world. While Infidelity is prostrating thrones, and forging chains for mankind, the Religion of the Messiah is diffusing its pure and free spirit, like a copious stream, into the hearts of men; constraining them not only to cultivate its moral and benevolent principles in their own country, (whereby they resist Infidelity with the best weapons) but to communicate them to others; and to enrich, with higher blessings than those of commerce, the most distant climes and nations.

Is it asked why this spirit for diffusing religious knowledge did not sooner appear in this nation; for it seems scarcely to have been thought of at the era of the Reformation? The desire was not given, because we had not the MEANS. Our commerce had not extended to the uttermost parts of the earth. We had no Empire in the East. Another reason was, the Romish Church held the world in chains. Its superstition had supplanted us in almost every region. But by the revolution of events, this obstacle is now nearly removed.

It was an opinion delivered by Sir Isaac Newton, after the study of the prophetical books, that the power of Superstition which had so long enslaved the world, would at last be broken by the strong arm of Infidelity. And we have just seen "this strong arm" give the last blow to the temporal power of Rome.

This loosens her hold upon remote nations. Now then the fulness of time for enlightening the Gentiles seems to be come, for the obstructions are nearly removed, and the means are granted. And no sooner are the means granted, than the DESIRE is given; and thus, in every age, the great designs of the Almighty are executed by the Sons of men.

But let us now inquire by WHOM it is that the Light of Christianity is diffused throughout the heathen world? To whom has been assigned the honor of leading the way in this undertaking?

Our own Church acknowledged the object a hundred years ago, and LED THE WAY. Two Societies were incorporated for the purpose by the royal sanction; and Letters were written by the KING of Great Britain and by the Archbishop of Canterbury to the humble Missionaries in the East, to animate, strengthen, and encourage them in their important work.

These Societies still exist, and prosecute the primary objects of their institution. A mission in India has been supported by "the Society for promoting Christian knowledge" with eminent success; for it was under its patronage that the apostolic SWARTZ preached the Gospel to men of "different tongues, kindreds, and nations."

But it is evident that, at the present time, missions are conducted to a greater extent by other societies than by our own. When the Gospel was first preached to the heathen, our Savior gave the commission to INDIVIDUALS; that is, they were not associated by any power

of temporal empire. And it would appear as if it were to be promulgated to the Gentiles a second time, by the same means. But this is a subject which will occupy the serious attention of our Church.

The Church of Rome certainly considered it to be HER duty, as the Church of Christ, "to teach all nations." Now it has been so ordered that the Church of England should possess at this time a greater facility of access to the remotest nations, than Rome ever had in the plenitude of her power. While therefore we contemplate with a benignant eye the laudable exertions of the subordinate Societies, it would well accord with the dignity and character of the Church of England, to RESUME the lead in this work; and, standing as she does like a Pharos among the nations, to be herself a Great Instrument of Light to the world.*

Let this nation understand the voice of that Providence which hath exalted her to such a height in the view of mankind. It saith in the words of the text, "LET THERE BE LIGHT." But when we speak of the nation, we mean the CHURCH; and the voice of the Church as to be heard at the UNIVERSITIES. Is not this the University that gives the light of SCIENCE to the world? Let it also give the light of religion. We are proud to acknowledge that this Seat of Learning hath already begun to diffuse the truth of Revelation in the heathen world. Some of its members have already gone forth to the East. Men of your own body, who had

*Ye shine as Lights in the world, HOLDING FORTH the word of Life. Phil. ii, 16.

acquired the very highest honors in science, are now in that country engaged in translating the Scriptures into the Oriental languages. And it would give new ardor to their undertaking, to know that it meets with your countenance and approbation.

But it will be proper to give some account of the DARKNESS which exists in heathen lands, that our nation may feel it her duty to send forth the Light. For it has been asserted by some that there is NO darkness; at least among the idolaters of India; and passages are quoted from their ancient poetry to prove that their morals are sublime and pure. It would however appear from passages in the Holy Scriptures, that the nations addicted to Idolatry are not only involved in darkness and error, but live in the commission of turpitude and crime. In the Old Testament it is stated, that "the dark places of the earth are full of the habitations of cruelty," and that "even their sons and their daughters they burn in the fire to MOLOCH;" and it marks the prevailing characters of Idolatry to be these two, Cruelty and Impurity. In the New Testament the same characters are assigned to it, and are exemplified in the state both of the Greeks and Romans: of the Greeks in the fourth chapter to the Ephesians;* and of the Romans in the

*St. Paul writes to the Greeks at Ephesus in these words: "I say therefore, and testify in the Lord, that ye henceforth walk not as OTHER Gentiles walk, in the vanity of their mind, having the understanding darkened. who being PAST FEELING, have given themselves over unto lasciviousness, to work all uncleanness with greediness." Eph. iv, 19.

first chapter of the Epistle which is addressed to them; and this too in the period of their learning and civilization.

If, then, turpitude and crime marked the idolatry of the enlightened states of GREECE and ROME, how much more may we expect to find them among the ignorant and idolatrous nations of the present day? I resided many years in the heathen world, and was satisfied, by casual observation, that the character of their idolatry corresponded with that which is given in the Scriptures. I resolved, however, to visit the chief seat of the Hindoo religion, in order to examine the nature of that Superstition which held so many millions in its chain. For this purpose I made a journey to the Great Temple of JUGGERNAUT, in the province of Orissa, which is to the Hindoos (what Mecca is to the Mahomedans,) the strong hold and fountain-head of their idolatry. I chose that season of the year when there is the celebration of the great annual festival called the RUTT JATTRA.

On our entering the province of Orissa we were joined by many thousands of pilgrims, who were proceeding to the Festival. Some of these come from remote regions, with their wives and children, travelling slowly in the hottest season of the year, and are sometimes upwards of two months on their journey. Many of the pilgrims die by the way; and their bodies generally remain unburied; so that the road to Juggernaut may be known for the last fifty miles, by the human bones which are strewed in the way.

On the great day of the Festival, the Idol was brought out amidst the acclamations of hun-

dreds of thousands of his worshippers. He was seated on a lofty throne, and surrounded by his Priests. After a short interval of silence, we heard a murmur at a distance among the multitude; and behold a body of men, having green branches and palms in their hands, advanced with great speed. The people made way for them, and when they had come up to the throne, they fell down before the Idol that sat thereon and worshipped; and the multitude again sent forth an acclamation "like the voice of a great thunder."

Thus the worship of the Idol began. But on this subject, we cannot recite particulars. Suffice it to say, that this worship had the two characters before mentioned Men and women devoted themselves to death before Moloch. I myself beheld the libations of human blood. And I merely give you this short record, because I witnessed the fact.

I feel it my duty to state to you that these idolaters, are, in general, our own subjects; and that every man, who can afford it, is obliged to pay a tribute to the English Government for leave to worship the Idol. This is called the Revenue of the Temple; and a civil officer, supported by a military force, is appointed to collect the Tax. Other temples in Hindostan have long been considered as a legitimate source of a similar revenue. The temple of Juggernaut is now under our own immediate management and control. The law enacted for this purpose is entitled "A regulation for levying a Tax from Pilgrims resorting to the Temple of Juggernaut, and for the superintendance and

management of the Temple:" passed by the Bengal Government, 3d April, 1806. It will give me sincere pleasure, if the further investigation of this subject, shall tend in any degree to soften the painful impression which the above statement must make on the public mind.

There is another enormity of Hindoo superstition, which is well known to you, and which I need not describe; I mean the immolation of female victims on the funeral pile. I shall only observe, that the number of these unfortunate persons who thus perish annually in our own territories, is so great, that it would appear incredible to those who have not inquired into the fact. The scene is indeed remote; but these are our own subjects, and we have it in our power to redress the evil. There is a time appointed by the Divine Providence (according to the Prophetic record) to every nation, for its amelioration and felicity. Such a time came to our nation, when the light of Christianity visited it, for our altars were once polluted by human sacrifices. The same happiness, we would hope, is now come for India. If it should be said that the sacrifice of women cannot be abolished, it will be a sufficient answer to state, that when the Mahomedans were in power they *did* abolish it partly: and the Brahmins themselves have suggested means to us by which, in the course of time, it may be entirely abolished. But the proper answer for the present is to ask another question: Has the subject ever been officially inquired into?

For many years this nation was reproached for tolerating the Slave Trade. Many books

were written on the subject; and the attention of the Legislature was at length directed to it. Some asserted that the abolition of it was *impracticable*, and some that it was *impolitic;* but it was found on investigation of the traffic, that it was defended because it was *lucrative:* and a humane nation abolished it. But let us ask, What is there in buying and selling men, compared to our permitting thousands of women, our own subjects, to be every year BURNED ALIVE, without inquiring into the cause, and without evidence of the necessity? Or what CAN BE compared to the disgrace of regulating by Christian law the bloody and obscene rites of Juggernaut?

The honor of our nation is certainly involved in this matter. But there is no room for the language of crimination or reproach; for it is the Sin of ignorance. These facts are not generally known. And they are not known, because there has been no official inquiry. Could the great Council of the nation witness the darkness which I have seen, there would be no dissentient voice as to the duty of giving light.

It is proper I should add, in justice to that honorable body of men who administer our Empire in the East, that they are not fully informed as to these facts.

But there is a two-fold darkness in the East which it is proper to specify. There is the darkness of paganism; and there is the darkness of the ROMISH Superstition in pagan lands.

Christianity, under almost any modification, is certainly a benefit to mankind; for it prevents the perpetration of the bloody rites of Idolatry.

But the corrupted Christianity to which we allude has established its Inquisition in the East, and has itself shed blood. About the time when the Protestant Bishops suffered in our own country, the Bishops of the ancient Syrian church became martyrs to the same faith in India. From that time to this the mournful bell of the Inquisition has been heard in the mountains of Hindostan. The Inquisitions in Europe have gradually lost their power by the increase of civilization; but this cause has not operated equally in India, which is yet, in many parts, in a state of barbarism. Though the political power of the Romish church has declined, its ecclesiastical power remains in India, and will probably endure for a long period to come.* The Inquisition at Goa is still in operation, and has captives in its dungeon.†

A Protestant Establishment is wanted in our Empire in the East, not only to DO HONOR to Christianity (for in many places in Hindostan the natives ask whether we have a God, and whether we worship in a Temple,) but to counteract the influence of the ecclesiastical power of ROME: for in some provinces of Asia, that power is too strong for the religion of Protes-

*Since the delivery of this Discourse I have with pleasure observed, in the recent Treaty between his Majesty and the Prince Regent of Portugal, an article, by which that Prince engages that the Inquisition shall not hereafter be established in the South American dominions. Does not this afford a reasonable hope that we may ere long behold that engine of Superstition abolished in Portugal?

† See *Inquisition of Goa*, in this volume.

tants, and for the unprotected and defenceless missionaries.*

But, besides the tyranny of the Inquisition, there is in some of the Romish provinces a corruption of Christian doctrine which is scarcely credible. In certain places the rites and ceremonies of Moloch are blended with the worship of Christ.†

It is surely our duty to use the means we possess of introducing a purer Christianity into our Empire in the East.‡ I shall mention one circumstance which may well animate our exertions. A large province of Romish Christians in the South of India, who are now our subjects, are willing to receive the Bible; and this too, under the countenance of the Romish Bishop, an Italian, and a man of liberal learning. And Providence hath so ordered it, that a translation of the Scriptures hath been just prepared for them. This Translation has been made by the Bishop of the Syrian Church. Yes, my brethren, a Bishop of the ancient Church of Christ in India, has translated the Holy Scriptures into a new language. That venerable man, who did not know, till lately, that there was a pure church in the Western world, is now pressing before many learned men in the West, in promoting the knowledge of the religion of Christ.§

* The influence of the Romish Church in India is far greater than is generally imagined. Though the political power is almost extinct, the religion remains in its former vigor. See "Tenth Annual Report of the Society for Missions to Africa and the East."

† At Augho r, near Tritchinopoly, and in other places.

‡ See *Letter of the Bishop of Llandaff*, in this volume.

§ See *Account of Syrian Christians*, in this volume.

We have now taken a review of three Eras of Light in the Christian dispensation. Do you require further evidence of this being a THIRD Era? Behold Societies forming in every principal City of Great Britain for the purpose of giving the BIBLE to all nations! Do you ask further proof? Behold the Christian Church beginning, after a delay of eighteen centuries, to instruct the JEWS, and to attempt the conversion of the ancient people of God. Why did not the Church direct her attention sooner to this great undertaking? It was because the Era of Light had not arrived.

This learned body have it in their power greatly to promote the extension of Christianity among the Jews. Men have begun to preach the Gospel to that people without giving them the Gospel in their own language. A Translation of the New Testament into the Hebrew tongue would be a gift worthy of our University to present to them. It must appear strange to us, on a retrospect of the fact, that during so long a period, Christians should have reproached the Jews for not believing the New Testament, and yet never have put that volume into their hands in their own language, that they might know what they were to believe!*

* Translations of portions of the New Testament into different dialects of the Hebrew language have been made by different persons at different times; but these have been rather intended as exercises for the scholar, or for the use of the learned, than for the use of the *Jews*. The Romish Church printed a version of the Gospels in Hebrew, and the whole Syriac New Testament in the Hebrew character; but it would not give the book to that people who could read it. In

This conduct of Christians might be called an *infatuation*, were it not prophesied that THUS it should be. They did not think of giving the Gospel to a people of whom the Prophet had said, "that they should be removed into all the kingdoms of the earth for their HURT, to be a reproach, and a proverb, and a taunt, and a curse," Jer. xxiv, 9. But we can now "speak comfortably to Jerusalem, and cry unto her that her WARFARE is ACCOMPLISHED;" for it is prophesied again, "That blindness in part is happened to Israel, UNTIL the fulness of the Gentiles be come in," Rom. xi, 25. By this prophecy we see that the conversion of the Jews is connected with that of the Gentiles: and is to be, if not contemporaneous, at least, an immediate consequent. But the conversion of the Gentiles has already commenced; and commenced with most remarkable success. And now, behold the preparation for the conversion of the Jews! Add to this, the Jews themselves contemplate some change to be at hand. It is certainly true that both among the Jews in the East and in the West there is, at

Spain and Portugal they condemned the Jews to the flames, for professing Judaism, but they would not give them the New Testament that they might learn Christianity. The English Church, which has succeeded the Romish Church as first in influence and dignity, has not, as yet, given the New Testament to the Jews. The Church of Scotland has not given it. The chief praise is due to some of the Protestant divines in Universities on the Continent, who published some parts of the New Testament in what is called German Hebrew, and dispersed copies among the Jews, as they had opportunity. It is encouraging to know that even this partial attempt was not without success.

this time, an expectation of great events in regard to their own nation. It is not unlike that EXPECTATION, which pervaded the Roman Empire before the coming of the Messiah.

We are now to notice a remarkable peculiarity in all these three Eras of Light.

In the first Era, when our SAVIOR preached his own Gospel, and performed wonderful works, there were some who denied that the work was from God; and he was said to be "beside himself;" and to do these works by the power of the prince of darkness." But our Lord's answer to them was in these words, "The WORKS that I do, bear witness of me, that the Father hath sent me," John v, 36. And when the Apostle Paul preached the Gospel of Christ, he was accounted "a fool for Christ's sake: he was reviled, persecuted, and defamed," 1 Cor. iv, 10. But he could appeal to the GREAT WORK which he performed, "the deliverance of the Gentiles from darkness to light."

In the second Era, at the Reformation, LUTHER and those other great Teachers whom God so highly honored, were also called Enthusiasts, and were accused of a flagrant and misguided zeal. But, "the works which they did" testified that they were sent of God, as Ambassadors of Christ, of which the conversion of our own nation is an evidence to this day.

In the Third Era of Light, those eminent persons who were chiefly instrumental in diffusing it, were in like manner called Enthusiasts. But "the WORKS which they did, testify that they were also Ambassadors of Christ,"

and "able ministers of the New Testament," preaching unto men the doctrine of life; of which REMOTE nations as well as our own, will bear witness at a future day.

For let us dispassionately contemplate the works that have followed the revival of Religion in this country. We now stand at some distance, and can survey the object in all its parts, and in its just proportion. We stated these works to be,

1. An increased knowledge of the Holy Scriptures; producing

2. A cultivation of the principles of the Gospel, and the practice of the virtues of subordination, loyalty, and contentment.

3. The almost universal instruction of the POOR: so that it may be truly said, "The poor have the Gospel preached to them."

4. The more general worship of God in our land.

5. The publication of the Bible in new languages; and,

6. The promulgation of Christianity among all nations; to JEWS and to GENTILES.

Are these works of darkness? Are they not rather the works which are called in Scripture "the fruits of the Spirit?" Let a man beware how he arraigns or contemns those works which he may not perfectly comprehend, lest peradventure he should speak a word against the operation of God the Holy Ghost. There are many at this day who say they believe in ONE God. These may be Deists and others. There are many who say they believe in God the SON, after a certain manner. These may be Socinians, and Pelagians. But the true criterion of

the faith of a Christian at this day, is to acknowledge the continued influences of God the HOLY GHOST. "By this shall ye know them." For the Apostle Paul hath said, "That no man can say that Jesus is the Lord but BY the Holy Ghost," 1 Cor. xii, 3. And our Savior hath said that the Holy Ghost shall abide with his Church "FOR EVER," John xiv, 16.

But those who deny the influence of the Holy Spirit, will also deny the WORKS of the Spirit. What more undeniable work of the Spirit can be VISIBLE in the Church of Christ than the sending forth preachers to preach the everlasting Gospel to the heathen world? What nobler or purer work of righteousness can be imagined than the giving the HOLY BIBLE to all nations? And yet there are many who behold both undertakings with indifference, or even hostility. Others there are who, professing a purer theology, cannot deny the truth and justice of the principle, but they argue against THE WAY; they contend for the old way; as if a man should think to evangelize the world after the fashion of his own parish. They say they would conduct these new and grand designs after the old precedent; when the truth is, there has been no precedent for what is now doing, in its present extent, for nearly eighteen centuries past. CHRIST and his Apostles established the first and great PRECEDENT.

It may be expected that those who deny the continued influences of the Holy Spirit in the Church, will deny that the present is an Era of Light. When Christ came, who was "the Light of the world," there were many who de-

nied that any Light had come. When the Truth shone a second time at the Reformation, there were many who perceived it not. And though the BRIGHT BEAMS of Light at the present period far transcend those of the Reformation, there are many who behold them not. They wonder indeed to see various Societies, which have no connexion with each other, engaged in pursuing the same object. They behold men of different nations and of different languages, animated by the same spirit, promoting the same design, encountering the same difficulties, persevering with the same ardor, giving and not receiving, expending money, time, and labor, in an undertaking in which there is no SELF-INTEREST; and all agreeing in one common voice, LET THERE BE LIGHT. All this they behold, and they wonder: but they do not believe. And thus it is written; "Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you," Acts xiii, 41.

A violent but ineffectual attempt was made some time ago to impede the progress of this work. But the current was strong and deep, and these momentary obstructions served merely to increase its force. "There is a river, the streams whereof shall make glad the city of God," Psalm xlvi, 4. No human power can stop its course. Many who are yet hostile to this undertaking will shortly join in it. We believe that the strength of the nation will soon be with it: and that all hope of resisting it, entertained by unbelieving men, will be disap-

pointed. For the prophecy hath gone forth, "He that sitteth in the heavens shall laugh; the Lord shall have them in derision. I will declare the DECREE: Thou art my Son, I shall give thee the heathen for thine INHERITANCE, and the uttermost parts of the earth for thy POSSESSION," Psalm ii, 8.

It is of vast consequence to the purity and perpetuity of our Church that those Students who are preparing to enter it, should have just views on this subject. There is one fact which ought frequently to be illustrated to them, as being the foundation, on which they are to form a judgment on this and other parts of the divine dispensation. It is the following.

It is an undeniable truth, constantly asserted by Scripture, and demonstrated by experience, that there have been ever TWO descriptions of persons in the Church. They are denominated by our Savior, "the children of light and the children of this world;" and again, "the children of the wicked one, and the children of the kingdom," Matt. xiii, 38. These different terms originate entirely from our receiving or not receiving that illumination of understanding which God, who cannot lie, hath promised to give to them that ask him. For if a man supplicate the Father of Lights for his "good and perfect Gift," with a humble and believing spirit, he will soon be sensible of the effect in his own mind. He will begin to behold many things in a view very different from what he did before; he will devote himself to the duties of his profession with alacrity and zeal, as to "a labor of love;" and his moral conduct will

be exemplary and pure, adorning the Gospel which he is now desirous to preach. Another consequence will be this. He will learn, for the first time, what is meant by the reproach of the world. For men in general will not approve of the piety and purity of his life; and they will distinguish it by some term of disparagement or contempt.

I am aware that many who have supplicated the Father of Lights for "the good and perfect gift," and who see, by the light that is in them, "a world lying in wickedness," 1 John v, 19, are yet induced to conceal their sentiments in religion, or at least, are prevented from assuming a decided character in the profession of it, from the dread of REPROACH. But they ought to remember that a term of reproach has now become so general, and attaches to so slight a degree, not only of religious zeal, but of moral propriety, that no man who desires to maintain a pure character in his holy office needs to be ashamed of it.*

* It is worthy of remark, that the names of reproach which men of the world have given to religious men, have been generally derived from something highly virtuous and laudable.

Believers were first called CHRISTIANS, as a term of reproach, after the name of Christ. They have been since called Pietists from their PIETY, Puritans from their PURITY, and Saints from their HOLINESS. In the present day, their ministers are called EVANGELICAL, from their desire to "do the work of an Evangelist," See 2 Tim. iv, 5. Thus, the evil spirit in the damsel who followed Paul, cried out by an impulse which he could not resist, "These men are the servants of the most high God, which shew unto us the way of salvation," Acts xvi, 17. The most op-

But there is another consideration for those who are ordained to be ministers of Christ, namely, that this Reproach seems to be ordained as a necessary evidence in an evil world that their doctrine is true. For the offence of the Cross will never cease. The Apostle Paul was accused of being "beside himself;" but his only answer was this; "Whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause," 2 Cor. v, 13. And let this be your answer also. If the minister of Christ give no offence to "the children of this world," he has reason to suspect the purity either of his doctrine or of his practice.

On the other hand, a corrupt theology has

probrious epithet which the Jews thought they could give our Savior, was to call him a Samaritan. "Thou art a Samaritan, and hast a devil," John viii, 48. But our Savior has given a permanent honor to the name, by his parable of "the GOOD Samaritan."

The usual name of religious reproach at this day is METHODIST; a term first used at Oxford, and derived from the METHOD, which some religious Students observed in the employment of their TIME. So far it is an honorable appellation. It is now applied to any man of pure and unaffected piety, and is, in short, another term for a CHRISTIAN. Of the Methodists Paley says, in his Evidences of Christianity, that in regard to piety to God, and purity of life, they may be compared to "the primitive Christians." The name *Methodist* in England was, for a time, as disreputable as *Royalist* in France. And indeed there is an analogy in the character; for Methodism implies Loyalty to "the King of kings." And I am happy to add, in regard to that numerous body of our fellow subjects who are called by that name, that it also implies, after an experience of half a century, *pure loyalty* to an *earthly Sovereign.*

no offence and no reproach. You have heard of a two-fold darkness in the East. There is also a two-fold darkness in the West. There is the darkness of Infidelity, and the darkness of a corrupt Theology. Infidelity has slain its thousands: but a corrupt Theology has slain its ten thousands.

Let every Student of theology inquire whether the religion he professes bear the true character. Instead of shunning the reproach of Christ, his anxiety ought to be, how may he prepare himself for that high and sacred office which he is about to enter. Let him examine himself, whether his views correspond, in any degree, with the character of the ministers of Christ, as recorded in the New Testament. "Woe is unto me if I preach not the Gospel," 1 Cor. ix, 16. Even the Old Testament arrests the progress of the unqualified and worldly-minded teacher. It is recorded that when Dathan and Abiram invaded the priest's office, with a secular spirit, "the earth opened her mouth and swallowed them up," in the presence of Israel. This was written "for our admonition," that no man should attempt to minister in holy things until he has cleansed his heart from the impurities of life; and is able to publish the glad tidings of salvation with unpolluted lips.

If the Student desire that God would honor his future ministry, and make him an instrument for preserving the UNITY of the Church, instead of his being an instrument of SECESSION from it, he will seek to understand that pure doctrine of which our Lord speaks, when he

saith, "He that will do the Will of God shall know of the doctrine whether it be of God." This is an Era of Light in the Church. Men are ardent to hear the word of God. And if a thousand churches were added to the present number, and "enlightened by the doctrine of the Evangelist John," they would all be filled. Those who preach that doctrine are the true DEFENDERS of the Faith, and the legitimate SUPPORTERS of the Church of England. If these increase, the Church will increase. If these increase in succeeding years in the same proportion as they have hitherto done, it is the surest pledge that the Church is to flourish for centuries to come, as she has flourished for centuries past. And there is nothing which forbids the hope that she will be PERPETUAL; if she be the ordained Instrument of giving Light to the world.

I shall now conclude this discourse with delivering my testimony concerning the spiritual religion of Christ. I have passed through a great part of the world, and have seen Christianity, Judaism, Mahomedanism, and Paganism in almost all their forms; and I can truly declare, that almost every step of my progress afforded new proof not only of the general truth of the religion of Christ, but of the truth of that change of heart in true believers which our Lord describes in these words, "Born of the Spirit;" and which the Evangelist John calls, "Receiving an unction from the Holy One." For even the heathens shew in their traditions and religious ceremonies, vestiges of this doc-

trine.* Every thing else that is called religion, in Pagan or Christian lands, is a COUNTERFEIT of this. This change of heart ever carries with it its own witness; and it alone exhibits the SAME character among men of every language and of every clime. It bears the fruit of righteousness; it affords the highest enjoyment of life which was intended by God, or is attainable by man; it inspires the soul with a sense of pardon and of acceptance through a Redeemer: it gives peace in death; and "a sure and certain hope of the resurrection unto eternal life."

Let every man then, who hath any doubt in his mind as to this change in the state of the soul in this life, apply himself to the consideration of the subject. FOR IF THERE BE ANY TRUTH IN REVELATION, THIS IS TRUE. "What shall it profit a man, if he gain the whole world and lose his own soul? What avails it that all the treasures of science and literature are poured at our feet, if we are ignorant of ourselves, of Christ, and holiness? The period is hastening which will put an end to this world and all its distinctions; which, like a flood, will sweep away its applause and its frown, its learning and its ignorance. The awful glories of the last judgment will, ere long, appear; when the humble and penitent inquirer, who has received by faith that stupendous Grace which the doctrine of Christ reveals, shall be eternally saved; while the merely speculative student whose secret love of sin led to the rejection of that doctrine, shall, notwithstanding

* See *The Star in the East*, in this volume.

his presumption of final impunity, be, for ever, undone.*

I cannot permit myself to conclude, without expressing my thanks for the very candid attention with which you have been pleased to honor these discourses. I trust that every word hath been spoken with a just deference for the learned assembly before whom I preach; for I greatly covet your approbation, and I hope that I shall obtain it. But I have a solemn account to render; for I have had many opportunities. And I desire to say that, now, which my conscience shall approve, at that hour when I shall be called to give an account of my stewardship.

I pray that "The Spirit of Truth," which our Savior promised should abide with his people for ever, may manifest his power amongst us, dispel the darkness of ignorance and error, and "guide our minds into all Truth," John xvi, 13.

To this Holy Spirit, who, together with the Father and the Son, is One God, be ascribed all honor and glory, power, might, majesty, and dominion, now and evermore. Amen.

* Forbes.

THE

LIGHT OF THE WORLD,

A SERMON PREACHED AT THE PARISH CHURCH OF ST. ANNE, BLACKFRIARS, LONDON, ON TUESDAY, JUNE 12, 1810, BEFORE THE SOCIETY FOR MISSIONS TO AFRICA AND THE EAST, BEING THEIR TENTH ANNIVERSARY.

SERMON III.

MATT. v, 14. *Ye are the Light of the World.*

"IN THE BEGINNING was the WORD, and the Word was with God, and the Word was God," John i, 1. "And the Word was made FLESH, and dwelt among us; and we beheld his Glory, the glory as of the only begotten of the Father, full of grace and truth," John i, 14. And the Word, being "manifest in the flesh, was justified in the Spirit, seen of angels" in this humble state, "preached unto the Gentiles, believed on in the world, received up into glory," 1 Tim. iii, 16.

This, my Brethren, is the sum of that Divine Record, which is to give light to the world.

CHRIST is the fountain of light. "I am the light of the world," saith the Eternal Word. When therefore he saith, "Ye are the light of the world," he means not that ye are that light, but are to "bear witness of that light," John i, 18. Ye are merely INSTRUMENTS of the light (like the greater and lesser lights in the firmament of heaven) to reflect and diffuse it throughout the world.

CHRIST is the fountain of Light; that is, of spiritual light. For, as the light of REASON

was conferred on the first man Adam, and is natural to all men; so the LIGHT of LIFE cometh by the Second Adam, who is "a quickening spirit, the Lord from heaven." "He that followeth me," saith Christ, "shall have the light of LIFE;" John viii, 12.

That you may have clear conceptions on this subject, we shall, in our introduction, discuss this doctrine of our Savior concerning "the Light of LIFE," even that spiritual light by which, saith the Apostle, "the eyes of our understanding are enlightened," Eph. i, 18; for I fear that many discourses have been pronounced in this nation without any allusion to it. And, first, let us inquire who those persons were whom our Lord called "the light of the world." This appellation was not given to the Jewish nation in general, but to a few individuals, whom the great body of the Jews supposed to be in the darkness of error; but who, in reality, saw the true Light, while "the darkness comprehended it not."

As it was in the days of Christ, so it is in our time: the spiritual light is not poured upon a whole nation, or upon a whole community of men by any system of education, but it is given to individuals; even to such individuals as earnestly pray for it. "He, that followeth me," saith Christ, "shall not walk in darkness, but shall have the light of life;" for "every one, that asketh, receiveth: he, that seeketh, findeth: and to him, that knocketh, it shall be opened," Matt. vii, 8. And this is expressly spoken in reference to the gift of the Holy Spirit. A whole nation may enjoy the exter-

nal light, and may exhibit the civilizing power of Christianity, and yet be involved in spiritual darkness. And this is "the hard saying" which "the world cannot receive." "The words of scripture," say they, "are sufficient of themselves to illuminate the mind without the light from heaven." The dead letter hath light enough for them. Whereas the Apostle saith, "God hath made us able ministers of the New Testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life," 2 Cor. iii, 6. But the world in general will not receive this truth. "And this is the condemnation," saith our Lord, "that light is come into the world, and men love darkness rather than light." Thus St. Paul himself disbelieved once, and proceeded to Damascus, having his heart filled with enmity against this heavenly doctrine. But behold, "he saw in the way a light from heaven, above the brightness of the sun, shining round about him:" yet this external light was but a faint emblem of that ILLUMINATION, which was imparted to his soul, and which our Savior calleth "the Light of Life."

My Brethren, unless a man have the Light of Life, he cannot see the kingdom of God. For, though there be no external miracle, like that in the case of the Apostle, to accompany it; yet the INTERNAL miracle subsists, in all its truth and reality; and is manifested at this day in the same kind of vigor and efficacy, as in the first days of the Gospel. For, as the first Christians and the Christians of this age are to be partakers of the same glory in heaven, so it

is necessary that they acquire the same MEETNESS for that inheritance, and become subjects of the same conversion of heart here on earth.

I would record this doctrine of the Divine Illumination in the very threshold of our discourse; for it is of importance that its truth be made manifest to ourselves, before it be preached to the heathen world. But it will be useful to prosecute the argument further.

It is common to arraign that ancient people, the Jews, for their unbelief: and we are wont to view their hardness of heart with a kind of horror. But, in regard to the doctrine alluded to, Jews and nominal Christians are in the same condemnation. The Jews received the words of Scripture as we do; but they rejected the spiritual light. "When they read the Old Testament," saith the Apostle, "the veil is upon their hearts unto this day;" they perceived not the spiritual kingdom of the promised Messiah. In like manner, when nominal Christians read the New Testament, the veil is upon their hearts, and they perceive not the promise of the Holy Spirit. For, as the Messiah, God the SON, was the one great object presented to view in the promises and prophecies of the Old Testament; so the subject of the Grand Promise in the New Testament is, God the HOLY GHOST. The Holy Spirit is the very life and essence, and, in regard to actual operation on the hearts of men, the Alpha and Omega of the New Dispensation, which is emphatically called "the Ministration of the SPIRIT," 2 Cor. iii, 8. This was that "promise of the Father," of which our Savior spake with

such earnestness and exultation to his disciples; and which he said would "abide in the world for ever," John xiv, 16. The Day of Pentecost was properly the first day of the Christian Dispensation: for, on that day, the fountains of divine influence were opened for the Universal Church; never to be closed again to the end of time. Unless this light of the Spirit had been shed forth, the Apostles themselves could not have fully understood the Gospel, even after hearing the words of Christ from the beginning of his ministry to the hour of his ascension. And, without this light, the New Testament, in regard to its spiritual meaning, must be as "a sealed book" to every man at this day.

Men of the world acknowledge, indeed, that there is a promise of divine light under the New Dispensation; but they allege that it was intended for OTHERS, and not for them. They say that the light shone a little while at the beginning of the Christian Religion, but was soon extinguished, and that the world was left again in darkness! They do not understand, they say, that there is any difference between the dispensation of Moses and the dispensation of Christ, except merely in the publication of an INSPIRED BOOK throughout the world! What further evidence can we require of the existence of a kingdom in this world, which is under the dominion of that spirit, who is called by our Savior, "the Prince of DARKNESS;" and by St. Paul, "the god of THIS WORLD," who "hath blinded the minds of them that believe not, lest the light of the glorious Gospel of

Christ, who is the image of God, should shine unto them," 2 Cor. iv, 4.

In the foregoing argument, we have not spoken of that extraordinary light, which imparted to men the gift of prophecy and of tongues; but of that ordinary light, which sheweth to the sinner "the glorious Gospel of Christ;" as above expressed: and which inspireth him with love to God and with faith in his Redeemer; which mortifieth evil affections, purifieth the heart, giveth to the soul a peace which passeth all understanding, and a sure and certain hope of the resurrection unto eternal life. We speak of that light, whatever it may be, which is necessary "to open the understanding that we may understand the Scriptures," Luke xxiv, 45.

We before asserted, that the spiritual light is not given to a nation or community of men by any system of education; but to individuals: even to those, who obey the divine admonition, and supplicate "the Father of Lights," for the "GOOD and PERFECT gift." Let us now proceed to inquire what was the CHARACTER of those persons whom our Savior addressed as "the Light of the World." For if men say, 'We cannot see this spiritual light: to us it is invisible:" we must lead their attention to that which is obvious and visible; namely, the MORAL character of "the children of Light."

The character of those who are called the Light of the World, is recorded by our Lord himself in his Sermon from the Mount; for *they* are the persons whose virtues are the subject of his BEATITUDES. It was on that occa-

sion, when he had finished the enumeration of their peculiar dispositions, that he said, "Ye are the Light of the world."

I know not any mistake so general at this day as that which regards our Lord's Sermon from the Mount. The general impression seems to be that these precepts may be obeyed by a heathen as well as by a Christian, if you merely propose them to him, without the aid of any spiritual influence from above. But, my brethren, no man can observe these precepts, or even have a just conception of the meaning of these Beatitudes, unless he have "the light of life." For how can we understand what it is to be "poor in spirit;" "to hunger and thirst after righteousness;" or "to rejoice and be exceeding glad when we are persecuted for righteousness sake;" or "to pray for them who speak all manner of evil against us falsely for Christ's sake," unless the "eyes of our understanding be opened?" Eph. i, 18.

"In these Beatitudes, our Savior exhibits to the world the Character of HIS disciples. He declares the heavenly temper and consequent blessedness of those persons, who should be subjects of his spiritual kingdom, which had now commenced. For, when he saith, "Blessed are the poor in spirit, for theirs is the kingdom of heaven;" he saith, in effect, "Blessed are ye, my disciples, for ye are poor in spirit:" and so of all the other dispositions there described; "Blessed are the meek:" "Blessed are the merciful:" "Blessed are the peacemakers:" "Blessed are the pure in heart:"

"Blessed are they which hunger and thirst after righteousness." All these inestimable qualities of mind belong to the disciples of Christ; not one of them, but ALL. They all flow from "the self-same Spirit;" like sweet waters from the same fountain. They are the characters of that great MORAL CHANGE, which our Savior foretold would be a frequent event under the New Dispensation.

When our Lord had given this record of the pure and heavenly dispositions of his disciples, he said unto them, "Ye are the light of the world."

At that time, there were many illustrious characters in the world: men of great eminence, who flourished in Greece and Rome, and enlightened mankind by their science and learning; whose names are renowned at this day. But our Lord said to his unlettered disciples, "YE are the light of the world."

At that time, too, there were many in Judea, who had the revelation of God in their hands; "to whom were committed the oracles of God," and who conceived themselves to be the church and people of God. Yet when our Savior came, he did not find one fit instrument for his ministry among the priesthood of the Jewish Church. And he turned to his disciples, and said, "YE are the light of the world."

We have introduced this doctrine of the Divine Illumination into the exordium of the Discourse, that it may guide us in our way through the difficult subject which lies before us. You will now be prepared to consider the following propositions:

1. If you would be "The light of the world," you will draw your light from Christ, and send forth preachers bearing the CHARACTER which HE hath delineated.

2. If you be instruments of "true light," you will be zealous in adopting the most effectual MEANS of diffusing it. And it will probably appear to you, that you ought to adopt more efficient measures for this purpose, than have hitherto been employed. For it is manifest, that a new era in the Church hath arrived; which authorizes you to use new means.

I. IF YOU WOULD APPROPRIATE THE APPELLATION OF OUR SAVIOR, AND BE "THE LIGHT OF THE WORLD," YOU WILL DRAW YOUR LIGHT FROM CHRIST, AND SEND FORTH PREACHERS BEARING THE CHARACTER WHICH HE HATH DELINEATED.

They must be men into whose hearts "the true light hath shined;" such preachers as our own Church approves; who "trust that they are moved to the work by the Holy Ghost." And, with regard to their outward deportment, they must be men whose dispositions accord with those which are described in the Sermon on the Mount; such as the Hindoo Christians call "Men of the Beatitudes:" that is their proper character; and there are more persons of that character in Great Britain at this day, than there were in Judea at the time of our Savior. This is sufficiently evident from the Evangelic History. You ought to be at no loss, then, to find fit instruments of the Light.

But, in regard to such instruments, there are two important subjects of inquiry at this period

of the Church: first, what degree of learning they ought to possess; and, secondly, whether they ought to be invested with the sacred Character before they proceed on their mission.

1. Our first inquiry respects the DEGREE OF LEARNING, which Christian Missionaries ought to possess.

The preachers, whom our Savior sent forth, were men of humble condition, and destitute of human learning. This was ordained, that the divine power of his Gospel might be made manifest, by the apparently inadequate means employed in its promulgation. All learning, however, of whatever kind, which was necessary for their ministry, was imparted to them supernaturally.

But the apostle PAUL, the "chosen vessel," who was ordained to preach to the Gentiles, was not destitute of human learning, naturally acquired. And we are taught by his Epistles, that we may avail ourselves of every human aid to dispense the blessings of the Gospel; such as rank, wealth, eloquence, and learning. For all these are blessings of God; and are means of persuading men, as much as speech itself. Has it ever been imagined, that a man could preach the Gospel without the gift of speech, by *signs* alone? All these human aids, I say, are valuable gifts of God; and only cease to be blessings by the abuse of them. It is true, that the Gospel may he preached with great energy by Ministers possessing inconsiderable attainments in literature. It sometimes happens, that the most successful ministrations are conducted by men of very moderate acquirements. And

indeed, the character of the Gospel seems to require, that, in most cases (where the true doctrine is preached) it should give more honor to zeal and diligence than to genius and learning. But it is also true, that God is pleased to make himself known by the use of MEANS. And, when these means are used in subordination to his grace, he will HONOR the means. This has been the experience of every eminent preacher of the Gospel, in the history of Christianity, from the time of the Apostle Paul, down to your late, pious, eloquent, and honored Pastor, who so long and so successfully ministered in his church.*

It is expedient, then, that those who go forth as preachers to the Gentiles at this day, should, like the FIRST GREAT PREACHER, have a competent degree of knowledge; that they may be able to meet the arguments of the more learned among the Heathen.

I have sometimes been ashamed to see the Christian Missionary put to silence by the intelligent Bramin, in some point relating to the history of Eastern nations, or to the present state of mankind. I have felt anxious for the credit of Christianity, if I may so speak, on such occasions: for the argument from *fact*, and from the *existing state* of the world, is strong ground, both for the Christian and his adversary, in all discussions relating to a revelation from God. This is well illustrated in the history of St. Paul, who disputed with the learned at Athens on their own principles; and quoted their poets in defence of the Gospel.

*The Rev. Wm. Romaine.

Let us then honor human learning. Every branch of knowledge which a good man possesses, he may apply to some good purpose. If he possessed the knowledge of an archangel, he might employ it all to the advantage of men, and the glory of God.

Some portion of learning is, therefore, indispensable to insure even a tolerable degree of success, in preaching to the Heathen World. But let us rightly understand what the nature of this learning is. It is not an acquaintance with mathematical or classical literature that is chiefly required. The chief use of natural *science* to a preacher, is, to illustrate moral and spiritual subjects: but if other men be not acquainted with the scientific facts which he adduces, these facts no longer serve as illustrations to them. Neither is a knowledge of the *classics* requisite. For those Missionaries, indeed, who are to translate the Scriptures, a knowledge of the original languages is indispensable; but for Missionaries in general, who preach to uncivilized nations, classical erudition is not necessary.

The proper learning of the Christian Preacher, who goes forth to the Gentiles, is an accurate knowledge of the BIBLE, and a general knowledge of the HISTORY of the world. It was reported to me, as a saying of the venerable SWARTZ, that the foundation of extensive usefulness among the Heathen is "a knowledge of the Scriptures in the vernacular language, and an acquaintance with the history of nations in any language." This seems to be the testimony of truth. The History of the world

illustrates the Word of God; and the Book of Providence, when devoutly studied, becomes a commentary on the Book of Revelation. But if the preacher be ignorant of the great events of the world, "the word of prophecy" is in a manner lost in his ministry; particularly in relation to the revolutions in Eastern Nations: for, in this respect, the East has an importance greater than that of the West; for the East is the country of the first generations of men.

To conclude this part of our subject. The Missionaries of this day find by experience the importance of human learning in the present circumstances of the world; and some of them, by painful study in their old age, have acquired a competent degree of knowledge while resident in a foreign land.

2. We now come to the second point of inquiry: Whether the Christian Missionary ought to be invested with the SACRED CHARACTER, before he leaves our own shores.

To preach the glad tidings of salvation to a lost world, is the most honorable office that can be assigned to man. The office of Kings and Legislators is not so exalted. Angels alone, we should naturally think, are qualified to do justice to the heavenly theme; and to appear before men as "the ambassadors of Christ." Let those, therefore, who undertake this embassy, be satisfied that they are called to it of God.

We have already seen the importance of human learning for the preacher of the Gospel. It is no less necessary that that he should appear before the nations of the East in a char-

acter of sanctity: for they expect that the man who ministers among them in holy things, should be recognized by his own countrymen as bearing a holy character.

It is proper, then, that every preacher who obtains from our own Church official sanction to "go and baptize the nations," should be set apart to the Holy Office, and ordained according to the Order of the Church. You may observe, that almost all societies of Christians have some form of Ordination; and, so far, they recognize the office of the Ministry as sacred. Nay more, they confine their Missionaries to their own ritual or creed; and will patronize them no longer than they will conform to it. This is not, indeed, the Catholic Charity of the Gospel. This is not the character of the true light which shineth on all. But this partiality appears to be inseparable from the very constitution of religious bodies, differing in form from one another. It may be called the INFIRMITY of the Visible Church of Christ; which is imperfect and militant here on earth. This advantage, however, results from such partiality, that more interest is created and more energy excited, when the attention is confined to the operation of a single body of men. At this very time, some societies are so intent on their own work, that they do not well know what the rest are doing.

But the Church of England ought to shine upon ALL. Like a venerable Nursing-Mother of the Church of Christ, she ought to contemplate with benignity the useful exertions of the several Societies not subject to her jurisdic-

tion, notwithstanding their differing from her, and from one another, in matters not essential to salvation.

But, in the great work of converting the Heathen World, men of different stations and offices are required. At the first promulgation of the Gospel, there were, saith the Apostle, "some, Evangelists; and some, Pastors and Teachers." There were also what he denominates "Helps for the work of the Ministry." In like manner, we may now employ, "some," Evangelists and Pastors invested with the sacred character; and some ,Teachers and Catechists, with such "Helps" of a secular kind as may be useful. Such subordinate instructors may be sent forth to commence the work; and, in process of time, those of them may return as candidates for ordination, who shall have acquired a knowledge of the foreign language, and a competent degree of learning for the sacred office; and who shall have obtained a good report for piety, zeal, diligence, and fidelity.

To this object we would now particularly direct your attention. I can report to you from my own observation, that the most useful and necessary labors among the Heathen, during the first years of Christian Instruction, are those of the humble Teacher and Catechist. Whenever then, you find a man well qualified by knowledge and piety for this subordinate office, you may send him forth with confidence, in his secular character, as a fit instrument of light in a dark region.

If you look around, you may observe that few of the RICH or learned of any society of Chris-

tians, however small, and however zealous to diffuse Christianity, are disposed to go forth as Missionaries. And it is true, that, if the rich and learned did go, they could not assimilate with the poor and ignorant among the Heathen, so easily as their brethren of inferior station. They could not so easily associate with their poverty, or tolerate their ignorance.

If then you cannot find rich men of your own body to go forth to enlighten the world; you must send men of humble condition, and if you cannot engage learned men, you must send men of inferior attainments: for the Gospel must be "preached to all nations:" some men must go forth to be "the Light of the World." Only let it be your care that the men whom you do send, possess the dispositions which our Lord hath enjoined. Let them be "Men of the BEATITUDES." In regard to learning, they will acquire some portion of it in a foreign land. It is proper to observe, that a Missionary is not made a Missionary wholly in his own country; but in the country of his labors. Learning is eventually necessary for him: it is indispensable to great success: but it is not so requisite at his first entrance on his employment. The primary qualifications are evangelic fortitude, zeal, humility, self-denial, prudence, temperance; to which must be added, assiduity in learning a new language with the docility of a child. And, in the period of eight or ten years, whilst that language is acquiring, some other branches of useful learning may be successfully cultivated.

This opinion on the means of forming a Missionary, I deliver in perfect confidence: not only as the result of my own observation and inquiry; but as being sanctioned by the most eminent and useful preachers in the East, during the last century.*

II. We now proceed to consider our Second Proposition: that, IF YOU BE INSTRUMENTS OF THE TRUE LIGHT, YOU WILL BE ZEALOUS IN ADOPTING THE MOST EFFECTUAL MEANS OF DIFFUSING IT.

But, perhaps, it may be expected, that, to stimulate your exertions, I should give some account of the Darkness which exists in the Heathen World.

I have, indeed, seen that Darkness; but it is not easy to describe it. No man can know what it is, who has not seen it. It is no less dreadful, than when the Israelites beheld, at a distance, the thick darkness of Egypt from their dwellings "in Goshen, where there was light." I have been in what the Scripture calls "the Chambers of Imagery," Ezek. viii, 12, and have witnessed the enormity of the Pagan Idolatry in all its turpitude and blood. I can now better understand those words of the Scriptures, "The dark places of the earth are full of the habitations of cruelty;" Ps. lxxiv, 20. I have seen the libations of human blood, offered to the Moloch of the Eastern World; and an assembly, not of two thousand only, which may constitute your number, but of two hundred thousand, falling prostrate at the sight

*Ziegenbalg, Shultz, Swartz, and Gericke.

before the idol, and raising acclamations to his name.

But the particulars of these scenes cannot be rehearsed before a Christian Assembly; as indeed the Scriptures themselves intimate: Eph. v, 12. It may suffice to observe, that the two prominent characters of idolatry are the same which the Scriptures describe; Cruelty and Lasciviousness; Blood and Impurity. It is already known to you that the fountain-head of this superstition in India, is the temple of *Juggernaut:* and it will give you satisfaction to hear that the Gospels have been recently translated into the language of Juggernaut. The Christian World is indebted to the labors of the Missionaries of the Baptist Society in India, for this important service.

But there is a moral darkness in the East, of a different character from that of Paganism, I mean the darkness of the ROMISH Superstition in Pagan Lands. Upwards of two centuries ago, Papal Rome established her Inquisition in India, and it is still in operation. By this tribunal, the power of the Romish Church was consolidated in that hemisphere. From Goa, as a center, issue the orders of the *Santa Casa*, or Holy Office, to almost every nation of the East; to the western coast of Africa, where there are many Romish Churches; and thence to their settlements along the shores of the continent of Asia, as far as China and the Philippine Isles. SHIPS of war and ships of commerce have ever been under its command; for the Vice-Roy of Goa himself is subject to its jurisdiction: and these ships afford the means

of transmitting orders to all countries, of sending forth priests, and sometimes of bringing back victims.

Besides the spiritual tyranny of the Inquisition, there exists, in certain provinces, a corruption of Christian Doctrine more heinous than can easily be credited. In some places, the Ceremonies and Rites of Moloch are blended with the Worship of Christ! This spectacle I myself have witnessed at Aughoor, near Madura, in the south of India. The chief source of the enormity is this: The Inquisition would not give the BIBLE to the people. In some provinces I found that the Scriptures were not known to the common people, even by *name;* and some of the priests themselves assured me that they had never *seen* them.

But the era of light seems to have arrived, even to this dark region; for a translation of the Scriptures has been prepared for it. This version has been recently made by the Bishop of the ancient Syrian Christians; and I have the satisfaction to announce to you that a part of it hath been already published. It has been printed at Bombay, by the aid of the funds, to the augmentation of which this Society has recently contributed.

This translation is in the *Malayalim* Tongue, sometimes called the *Malabar:* which is spoken not only by the Hindoos of Malabar, Travancore, and Cochin; but by upwards of three hundred thousand Christians in these provinces: some of them belonging to the ancient Syrian Church, and some of them to the Romish Church; and who will all, as we have been in-

formed, gladly receive the word of God, both priests and people.

Another remarkable event hath concurred to favor the design. The Italian Bishop of chief eminence in those parts, who presides over the college of Verapoli, which has been established for the Students of the Romish Church, has denied the authority of the Inquisition; and has acceded to the design of giving the Holy Scriptures to the people. I myself received from him the assurance of his determination to this effect, in the presence of the British President in Travancore. So that the version executed by the Syrian Bishop, whom Rome has ever accounted her enemy in the East, will be given to the Romish Church. Thus, after a strife of three hundred years, doth "the Wolf lie down with the Lamb;" and the Lion, changing his nature, begins to "eat straw like the Ox," Isa. xi, 7. And it is for the support of this work, in particular, that we would solicit your liberality on this day. It is for the translation of the Bible into a new language, which is not only vernacular to Hindoos and Mahomedans, but is the language of a *nation of Christians, who never saw the Bible;* and whose minds are already disposed to read the book which gives an account of their own religion.

Thus much of the Darkness which pervades Heathen Lands. We shall now advert to the MEANS of imparting light to them.

The time seems to have arrived, when more effectual measures ought to be adopted for the promulgation of Christianity, than have hith-

erto been employed. It is now expedient to open a more direct and regular communication with our Missionaries in foreign countries. It is not enough that there be ample contributions at home, and that we meet in large assemblies to hear and to approve; but there must be greater personal activity, and a more frequent intercourse with the scene abroad.

LET SHIPS BE PREPARED TO CARRY THE GLAD TIDINGS OF THE GOSPEL TO REMOTE NATIONS.

The auspicious circumstances of the present time, and the blessing that hath hitherto evidently attended the labors of the general body of Missionaries, seem to justify the adoption of these means. There is nothing new in the proposal, if it be not, that it is new to *us*. You have seen with what facility the Romish Church can open a communication with distant nations, by ships of war and commerce. You see with what facility commercial men at home can open a communication with remote regions, at a very small expense, sometimes merely on speculation; and, if they do not succeed in one country, they go to another. "The children of this world are wiser in their generation than the children of light." Let us follow their example in conducting the commerce of knowledge. Let societies, let individuals, according to their ability, charter ships for this very purpose. Much of the expense may be defrayed by judicious plans of commerce. But let the chief and avowed object be, "THE MERCHANDIZE OF THE GOSPEL."

In support of the perfect expedience of this measure, we shall submit to you the following considerations:

1. A chief obstacle to persons proceeding as Missionaries to remote regions, is the want of *conveyance*. Were a facility afforded in this respect, many individuals and families would offer themselves for the work, who would not otherwise ever think seriously on the subject. Experience has shewn how difficult it is to procure a passage, in a *commercial* ship, for a religious family of humble condition. Nor is it proper that a family of pure manners, who never heard the holy name of God profaned in their own houses, should be exposed, during some months, to the contaminating influence of that offensive *Language*, which is too often permitted on board ships of war and commerce belonging to the English Nation.

2. The success of a Mission abroad depends much on frequent CORRESPONDENCE with the patrons at home. By this communication the interest and reputation of the Missionaries are better supported, at their respective places of residence. And they always need this support; for, in every place, they are exposed to some degree of persecution.

3. The Missionaries need regular SUPPLIES, for their comfortable subsistence, and for the prosecution of their work. The want of subsistence is more frequent in certain climates, than is generally supposed. And the regular transmission of such supplies as are connected with the prosecution of their proper work is indispensable. The object of the Mis-

sionaries, in the East in particular, is to PRINT and PUBLISH the Holy Scriptures; and a fresh supply of the several materials, essential to the further prosecution of this purpose, is required every year.

In the first promulgation of the Gospel, the preachers were endowed with "the Gift of TONGUES;" and thus they may be said to have carried about with them the instruments of conversion. In its present promulgation, the Providence of God hath ordained the Gift of the SCRIPTURES: and the materials for printing these Scriptures must be sent out to the preachers. There is likewise this further preparation by the same Providence; that most of the languages of the East have become, in the course of ages, *written* languages. As the art of printing extended the knowledge of the Gospel to our own country, at the Reformation; so the art of printing must now convey it to the other nations of the world.

It may be also observed, that, if the means of conveyance were at our command, many works in the Eastern Languages, might be printed with more expedition, and at less expense, at home, than abroad.

4. A further and a very important consideration is this. It is proper that a Missionary should have an opportunity of RETURNING to his native country, when ill health or the affairs of his family may require it. When he goes out as a Missionary, we are not to understand that he goes necessarily into a state of *banishment*. It is proper indeed that he should go forth with the spirit of one, who "hath left

father and mother for the Gospel's sake;" but men in general have duties to discharge to their parents, to their children, and to their relations of consanguinity; duties sometimes of a spiritual nature. We do not read that St. Paul went forth to his work as an *exile*. On the contrary, we know that he returned home, at least for a time, and kept up a personal correspondence at *Jerusalem*. In like manner, many of the preachers who are now abroad, suffering in health, and sinking under the pressure of an enervating climate, if they had the means of conveyance, would be glad to revisit *their Jerusalem;* that they might return again to their labors with renewed strength and spirits.

It may be further observed, that the communications of such persons would be very valuable to the Church at home. This may be exemplified in the instance of the worthy clergyman of New South Wales; who lately visited England:* and whose communications were not only serviceable to the general interests of religion; but were, in many respects, very acceptable to the British government.

5. The last advantage which we shall mention, is that of VISITATION, by men of learning, prudence, and piety: who would make a voyage with no intention of remaining; but, induced partly by considerations of health, and partly by motives of public service to the

*The Rev. Mr. Marsden. For a particular account of this gentleman, see the PANOPLIST and MISSIONARY MAGAZINE for Jan. 1812, published by Samuel T. Armstrong, Boston, price $2 40 a year.

Church, would visit their brethren in distant lands, to inform themselves fully of their state and progress, to animate and exhort them, and to report to their respective societies concerning new plans of usefulness. As there ought to be no jealousy among men promoting the same object, the same ship might, in her voyage, visit all the stations in her way, render every grateful service, communicate with all, afford supplies to all. There are, at this time, upwards of thirty different places where Missionaries are preaching in foreign lands. If but a single ship were employed for the general use of all the societies, it might be an auspicious beginning.

In adopting means for regular communication with our Missionaries, we have the example of two of the oldest societies: the "Society for promoting Christian Knowledge," and the Society of the "United Brethren." The former sends out an investment to their Missionaries in India, regularly every year; and has so done for a century past. These supplies consist not only of books, stationary, and materials for printing; but they include articles of household economy, and for female use, which are forwarded, under the name of *presents*, to the families of the Missionaries.

The Rev. Mr. Kolhoff, the worthy successor of Swartz, assured me, that he considered the well-being of that Mission, during so long a period, to have been much promoted by this parental and affectionate intercourse. The "Society for promoting Christian Knowledge" have no ship of their own; but they are favor-

ed with the necessary freight every year in the ships of the East-India Company. Let us then imitate the example of this Venerable Society, which, in regard to the support of Missions, and the translation of the Scriptures, is "the mother of us all."

But the strongest recommendation of the measure which I propose to you, is the successful example of the "United Brethren." That Episcopal Body has had a ship during a period of more than fifty years, chartered for the sole purpose of carrying the Gospel to Labrador, and other foreign lands. The ships *Harmony* and *Resolution* have been employed in this important service; a service far more honorable than any that has ever been achieved by any ship of war, commerce or discovery.

Nor ought we to omit, on this occasion, to make honorable mention of the liberal plans of the "London Missionary Society." The first operation of that body, in sending forth, at once, a "great company of preachers," displayed a noble spirit of zeal and unanimity; and manifested a laudable and well-grounded confidence in the ultimate success of the great design.—The merits of that Christian Expedition have not, perhaps, been sufficiently acknowledged at home. But the sending forth a ship to the Pacific Ocean at that day, was a great event in the history of the Gospel; and will no doubt be recorded in the books of the Heathen World in ages to come.*

*Our approbation here refers not to the *place* selected for the first mission, but the *spirit* which sent

That I may lead your thoughts to the serious contemplation of the measure which I have proposed, I shall now recite to you a prediction of the prophet Isaiah, and the interpretation of it by the Jews of the East.

The prophecy to which I allude is in the 18th chapter of Isaiah. It begins in our Translation with these words: "Woe to the land;" but it ought to be translated "O land!" being an address of affection and respect. "O land! shadowing with wings, which is beyond the rivers of Ethiopia; that sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto:" and concludes with these words: "In that time shall the present be brought unto the Lord of Hosts of a people scattered and peeled, to the place of the name of the Lord of Hosts, the Mount Zion."

This prophecy, which had been considered by some of the learned in this country, and first, I believe, by the late Bishop Horsley, as referring to these times, I proposed to the Jews in the East; who, after some deliberation, gave me the following explanation:

"The prophecy in this chapter relates to the restoration of the Jews to their own country.

forth. A country which is protected by a regular government, is indeed the most suitable. But a regular government will not always receive a mission, of which we have several examples. Besides, the Gospel is to be preached to Barbarians as well as to Greeks; and Savages have become obedient to the Gospel in every age.

The nation here addressed, by a kind compellation, 'O thou land,' was to send a message to the Jewish People; and this was to be a message of kindness."

I then desired they would describe the character of the nation, which was to send a message of kindness to the Jewish People, according to the prophecy. They stated these four particulars concerning it.

1. That the place of the nation was beyond the rivers of CUSH, that is, to the west of the Nile; for the prophet was on the east of the Nile when he delivered his prophecy.

2. That it was a land "shadowing with wings;" which signifies that it should be of great extent and power, and capable of giving protection.

3. That it was a Maritime Nation "sending ambassadors by sea in vessels of bulrushes:" a figure for light ships, not burthened with commerce, but light for despatch; carrying merely the TIDINGS OF GLADNESS: and that the ambassadors sent in them were messengers of peace. When I expressed some doubt as to the character of these Ambassadors, we referred to the old Arabic Translation of Isaiah, which happened to be at hand; where the word for Ambassadors is rendered *Prophets* or *Preachers*.

4. That the issue of this embassy would be the restoration of "the people scattered and peeled to the Lord of Hosts in Zion:" and that, at the period when this should take place, there would be a shaking of the nations; for it is said,

in the third verse, that God "would lift up his ensign on the mountains, that all might see: and blow his trumpet, that all the inhabitants of the earth might hear."

When I endeavored to shew that all these characters centered in Great Britain, and that she was actually sending forth messengers at this time to all nations, the Jews were alarmed at their own interpretation, and began to qualify some parts of it. I then demanded what they really believed to be intended by the mission of these "ambassadors." They answered, that they understood the embassy in a *political* sense only; and that the nation spoken of was merely to afford its aid to restore them to their temporal kingdom.

But, whether the prophecy have a temporal or a spiritual sense, I submit to *your* judgment, and not to that of the Jews in the East.

Let us then, my Brethren, obey the prophetic mandate, and "send forth ambassadors in light ships; saying, Go, ye swift messengers, to a nation scattered and peeled," dispersed in all lands: "to a people terrible from their beginning hitherto." For from the time since they came forth from Egypt, accompanied by signs and wonders, they have been a terror and a wonder to all. Send ye ambassadors "to a nation expecting and looking out" for the Messiah, who is also the desire of other nations; and announce ye to all, that the "Desire of ALL nations is come," Hag. ii, 7. "Lift ye up the ensign upon the mountains, that all the inhabitants of the world may see; and blow ye the trumpet," the Great Trumpet of the

World's Jubilee, "that all the dwellers on the earth may hear."

"Ye are the light of the world." Let not your light be confined to this spot, in a northern region. Put away the reproach, that ye are known out of your country, merely as a *Commercial* People. Even as a Commercial People, you are, at this moment, shut out of the countries of Europe. Obey then the present providence, and resort to the ports of distant lands; carrying the message of kindness to a people who "stretch forth their hands," and will receive your commerce, and the Gospel together.

It is not your duty to wait till the nation send forth messengers at the public expense. Perhaps that period may never come. It may be, that our Church knoweth not how to promote such an object, but by the instrumentality of subordinate societies: even as the State sometimes administers the government of a remote branch of the empire by the same means. Two Societies were instituted about a hundred years ago; but the period for great and successful exertion was evidently not then come. You are a Third Society, established in more auspicious times; and others may follow.

It is not your duty, I say, to wait till the Nation, in its public capacity, begin to send forth preachers to the Gentiles. If that event should ever arrive, *you* prepare the way. If Individuals did not begin, the Universal Church would not follow. What measure of great public utility was ever executed by Church or State, which was not first proposed by Individuals?

which was not first resisted by the greater body; and, perhaps, defeated for a time?

Consider, finally, the example of the Great Author of our Religion. Draw your light from Christ. At the first promulgation of his Gospel to the Heathen World, he gave his commission to *individuals*. During three hundred years, the Ministry of the Gospel was committed to individuals: I mean they were not associated by any authority of temporal empire: and by *them* the conversion of the nations was effected, under the direction of their respective Churches in Rome, Corinth, Alexandria, Antioch, and Jerusalem. It may be the Divine will that the promulgation of the Gospel at this time should be effected partly by the same means.

Your object and that of the Bible Society is the same. It is, to give the Bible to the World. But, as that Sacred Volume cannot be given to men of different nations until it be translated into their respective languages, it is the province of your Institution to send forth proper instruments for this purpose. Your Society is confined to Members of the Established Church. You do not interfere with the "Society for the Propagation of the Gospel in Foreign Parts," nor with that "for Promoting Christian Knowledge:" for neither of these professes the precise objects to which you would confine yourselves. It does not seem to be possible to frame an objection to your establishment. When the design and the proceedings of your Institution shall have been fully made known, you may expect the sup-

port of the Episcopal Body, of the two Universities, and of every zealous Member of the Church of England.

It has been objected to that Noble Institution to which we have alluded, the British and Foreign Bible Society, that it is in its character *universal;* that it embraces *all*, and acknowledges no *cast* in the Christian Religion: and it has been insinuated, that we ought not to be zealous even for the extension of Christ's Kingdom, if we must associate, in any degree, with men of all denominations. But, surely, there is an error in this judgment. We seek the aid of all descriptions of men in defending our country against the enemy. We love to see men of all descriptions shewing their allegiance to the King. Was it ever said to a poor man, "You are not qualified to shew your allegiance to the King? You must not cast your mite into the treasury of your King." My Brethren, let every man, who opposes these Institutions, examine his own heart whether he be true in his allegiance to "the King of kings."

For myself, I hail the present unanimity of hitherto discordant bands, as a great event in the Church; and as marking a grand character of Christ's promised kingdom; when "the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together, and a little child shall lead them," Isaiah xi, 6. I consider the extension and unity of the Bible Society as the best pledge of the continuance of the Divine mercy to this land; and I doubt not, the time will come when the nation will

reckon that Society a greater honor to her, as a Christian People, than any other institution of which she can boast.

We shall now conclude this discourse with stating to you the cause why so few comparatively co-operate in these sacred designs. Many, it is probable, are ignorant of their *existence:* some may be supposed, without any culpable motives, to question their *expediency:* but the greater part, it is feared, are restrained by a state of mind, which we cannot sufficiently condemn and deplore. It is not because they do not believe in Christianity, generally; but because they are strangers to Christ's spiritual religion. They have seen the light of civilization, but they have not seen the "Light of Life;" and this is the great and important distinction on which the happiness of the soul depends. This was the great distinction in the time of the Apostle Paul; for even in the day of HIS ministration, the Gospel was hid from some. "If our Gospel be HID," saith he, "it is hid to them that are lost," 2 Cor. iv, 3. If then the light was hid from some when *he* preached, with a divine energy, and with the demonsration of miracles, shall we wonder that it is hid from some in our day?

There is nothing, my Brethren, worth living for, of equal importance with the diffusion of this light. We must all meet again at a future day, in a larger Assembly than the present, when we shall behold HIM who hath said, "I am the Light of the world." Let every one of us, then, "BEAR WITNESS to the light;" by contributing, according to his ability,

to its extension throughout the world: If the Christian Revelation be from God, to give that Revelation to the heathen world is the first duty of a Christian nation. If there be a majority of our nation who do not acknowledge this duty, the case is not different from what it ever hath been. When the Apostle Paul went forth to evangelize the world, men accounted him to be, "beside himself." Now we have stronger encouragement to attempt the conversion of the heathen world at this day, than the Apostle had, in the first age; for we have seen that their conversion is PRACTICABLE. We only meditate to do that a second time which hath been once done already. And we know that the same Divine Spirit which was with him, "will abide in the world for ever." Men were not converted then merely, by the sight of a *miracle:* but by the Grace of God. And the same Grace is promised to us

But there is another consideration. Do we not hear the command of Christ? "Go ye and teach all nations." If we are sure that this is Christ who speaketh to us, let us not "confer with flesh and blood." If there be any man who is swayed by the opinion of the multitude, he "is not worthy" of Christ. "He that taketh not his cross and followeth after me, saith our Lord, is not worthy of me: and he that loveth father or mother more than me is not worthy of me." No man can follow Christ in the sense here intended, who cannot follow the example of Enoch and Noah and believe God and not man. Let us therefore press forward in faith, and "serve God in our generation,"

contented to do a little, were much cannot be done. Some of the disciples of our Lord whom he addressed as "the Light of the World," left the world very shortly afterwards:* but, like John the Baptist, whose race was also short, they shone as "burning lights" during their appointed season. So let us shine.

Yet a little while and "the Son of Man shall come in his glory, and all the holy angels with him; and before him shall be gathered all nations." Then shall the adversaries of the truth be abashed and confounded, when they shall hear him say to "the Redeemed out of every kindred, and tongue, and people, and nation," (some of whom they had said could never believe in Christ) COME, YE BLESSED! Then shall they strike their breasts and say, 'Destroyers of our own souls! we could not believe the word of God. But our doom is just. We believed Satan and promoted his designs, and labored for his glory: and we opposed the work of God, and obstructed the Gospel of Christ, and ruined the souls of men. Our condemnation is just; and now we must go with the "Prince of Darkness" whom we served upon earth: and now we must hear the terrible sentence, "Depart ye cursed into everlasting fire, prepared for the Devil and his angels," Matt. xxv, 41.

My Brethren, "Heaven and Earth shall pass away; but the words of Christ shall not pass away," Matt. xxiv, 35.

Let us then, with true affection for the souls of our brethren, earnestly supplicate a merci-

*Stephen and James.

ful God who willeth not the death of a sinner, that he would send forth his Light and his Truth to convert their hearts and enlighten their understandings, in this their day of life and hope; that so they may unite with his people, in endeavoring to do his will on earth, as it is in heaven; "teaching all nations to observe all things whatsoever Christ hath commanded us," Matt. xxviii, 20.

And now, with one voice, and with true faith let us ascribe to God the FATHER who loved us before the world was: and to God the SON who redeemed us by his blood; and to God the HOLY GHOST, who hath sanctified us and "made us meet to be partakers of the inheritance of the saints in light," all blessing, and honor, and glory, and power, for ever and ever. Amen.

CHRISTIAN RESEARCHES IN ASIA:

With notices of the Translation of the Scriptures into the

Oriental Languages.

"And I saw another Angel fly in the midst of heaven, having the EVERLASTING GOSPEL to preach unto them that dwell on the Earth, and to every nation, and kindred, and tongue, and people." REV. XIV, 6.

IN his late discourses before the University of Cambridge, the Author noticed incidentally some general circumstances of the darkness of Paganism, and of the means which are now employed to diffuse the light of Christianity in the East. This awakened a desire in some Members of that learned Body to know the particulars; for if there were a just expectation of success, and if the design were conducted in consonance with the principles and order of the Church of England, it might be a proper subject for their countenance and co-operation. A more detailed account, therefore, will probably be read with interest. Many, doubtless, will rejoice to see the stream of Divine knowledge, and civilization flowing to the utmost ends of the earth. And even those who have hitherto heard of the progress of Christianity with little concern, may be induced to regard it with a humane solicitude.

In the College of Fort-William in Bengal, there was a department for translating the Scriptures into the Oriental languages; and, so early as 1805 (the fifth year of its institution) a commencement had been made in five languages. The first version of any of the Gospels in the *Persian* and *Hindostan* languages which were printed in India, issued from the

Press of the College of Fort-William. The Persian was superintended by Lieut. Colonel Colebrooke, and the Hindostanee by William Hunter, Esq. The Gospels were translated into the Western *Malay* by Thomas Jarrett, Esq. of the Civil Service; into the *Orissa* language by Pooroosh Ram, the Orissa Pundit; and, into the Mahratta language by Vydyunath, the Mahratta Pundit, under the superintendance of Dr. William Carey.

The College was founded on the 4th of May 1800. After it had flourished for almost seven years, during which period it produced nearly one hundred volumes in Oriental literature, the Court of Directors resolved on reducing its establishment within narrower limits on the 1st of January 1807. In consequence of this measure, the translations of the Scriptures and some other literary works were suspended.

As this event had been long expected, the Superintendants of the College, who were sensible of the importance of restoring Sacred learning to the East, had begun, some time before, to consider of the means, by which that benefit might yet be secured. Much expense had already been incurred. Many learned natives had come from remote regions to Calcutta, whose services could not be easily replaced; and who never could have been assembled, but by the influence of the supreme government, as exerted by the Marquis Wellesley. The Court of Directors were probably not fully aware of the importance of the works then carrying on, (although, indeed, their objection was not so much to the utility, as to the ex-

pense of the Institution) and it was believed that a time would come, when they would be happy to think that these works had not been permitted to fall to the ground. It was not, however, their causing the expense to cease which was the chief source of regret; but that the *unity* of the undertaking was now destroyed. The College of Fort-William had been identified with the Church of England; and, under that character, had extended a liberal patronage to all learned men who could promote the translation of the Scriptures. But now these translations being no longer subject to its revision, its responsibility would also cease.

Under these circumstances the Superintendants of the College resolved to encourage individuals to proceed with their versions by such means as they could command; and to trust to the contributions of the public, and to the future sanction of the Government, for the perpetuity of the design. They purposed at the same time, not to confine the undertaking to Bengal alone, or to the territories of the Company; but to extend it to every part of the East, where fit instruments for translation could be found. With this view, they aided the designs of the Baptist Missionaries in Bengal, of the Lutheran Missionaries in Coromandel belonging to "the Society for promoting Christian Knowledge," and of the other Missionaries in the East connected with Societies in England and Scotland: and also patronized those Roman Catholic Missionaries in the South of India whom they found qualified for conducting use-

ful works. About the same period they exerted themselves in circulating proposals for the translation of the Scriptures into the Oriental Languages, by the Baptist Missionaries in Bengal among the English settlements in Asia, and in promoting subscriptions for that object by all the means in their power; and when it was proposed to the Governor-General (Lord Minto, then just arrived) to suppress this Mission, a memorial was addressed to the Government in its behalf.

In order to obtain a distinct view of the state of Christianity and of Superstition in Asia, the Superintendants of the College had, before this period, entered into correspondence with intelligent persons in different countries; and, from every quarter, (even from the confines of China) they received encouragement to proceed. But, as contradictory accounts were given by different writers concerning the real state of the numerous tribes in India, both of Christians and Natives, the Author conceived the design of devoting the last year or two of his residence in the East, to purposes of local examination and inquiry. With this view, he travelled through the Peninsula of India by land, from Calcutta to Cape Comorin, a continent extending through fourteen degrees of latitude, and visited Ceylon thrice. And he soon discovered that a person may reside all his life in Bengal, and yet know almost as little of other countries in India, for instance, of Travancore, Ceylon, Goa, or, Madura, of their manners, customs, habits, and religion, as if he had nev-

er left England.* The principal objects of this tour, were to investigate the state of Superstition at the most celebrated temples of the Hindoos; to examine the Churches and libraries of the Romish, Syrian, and Protestant Christians; to ascertain the present state and recent history of the Eastern Jews; and to discover what persons might be fit instruments for the promotion of learning in their respective countries, and for maintaining a future correspondence on the subject of disseminating the Scriptures in India. In pursuance of these objects the Author visited Cuttack, Ganjam, Visagapatam, Samulcotta, Rajamundry, Ellore, Ongole, Nellore, Madras, Mailapoor, Pondicherry, Cudalore, Tranquebar, Tanjore, Tritchinopoly, Aughoor, Madura, Palamcotta, Ramnad, Jaffna-patam, Columbo, Manaar, Tutecorin, Augengo, Quilon, Cochin, Cranganor, Verapoli, Calicut, Tellicherry, Goa, and other places between Cape Comorin and Bombay; the interior of Travancore and the interior of Malabar; also seven principal Temples of the Hindoos, viz. Seemachalum in the Telinga country, Chillumbrum, Seringham, Madura, Ramisseram, Elephanta, and Juggernaut.

After this tour, the Author returned to Calcutta, where he remained about three quarters of a year longer: and then visited the Jews and the Syrian Christians in Malabarand Tra-

* Of the Books published in Britain on the discussion relating to Missions and the state of India, the most sensible and authentic are, in general, those written by learned men of the Universities who have never been in the East.

vancore a second time before his return to England.

Those nations or communities for whom translations of the Scriptures have been commenced under the patronage or direction already alluded to, are the following: the Chinese, the Hindoos, the Cingalese or Ceylonese, the Malays, the Syrian Christians, the Romish Christians, the Persians, the Arabians, and the Jews. Of these it is proposed to give some account in their order.

THE CHINESE.

In the discussions concerning the promulgation of Christianity, some writers have confined their views entirely to India, merely, it is supposed, because India is connected, by political relation with Great Britain. India however contains but a small part of the nations which seek the Revelation of God. The Malayan Archipelago includes more territory and a larger population than the continent of India. China is a more extensive field than either; and is, in some respects, far more important. The Romish Church has maintained a long and ineffectual contest with that empire; because it would never give the people "the good and perfect gift," the Bible. It further degraded the doctrine of the Cross by blending it with Pagan rites.

The means of obtaining a version of the Scriptures in the Chinese language, occupied the mindsof the superintendants of the College of Fort William, at an early period. It appeared an object of the utmost importance to

procure an erudite Professor, who should undertake such a work; for, if but a single copy of the Scriptures could be introduced into China, they might be transcribed in almost every part of that immense empire. Another object in view was to introduce some knowledge of the Chinese Language among ourselves; for although the Chinese Forts on the Tibet frontier overlook the Company's territories in Bengal, there was not a person, it was said, in the Company's service in India, who could read a common Chinese letter.

After a long inquiry they succeeded in procuring Mr. Joannes Lassar, an Armenian Christian, a native of China and a proficient in the Chinese Language, who had been employed by the Portuguese at Macao, in conducting their official correspondence with the Court of Pekin. He was willing to relinquish his commercial pursuits and to attach himself to the College, for a salary of 450*l.* a year. But as the order for reducing the establishment of the College was daily expected, this salary could not be given him. The object however was so important, and Mr. Lassar appeared to be so well qualified to execute it, that they thought fit to retain him at the above stipend in a private character. He entered immediately on the translation of the Scriptures into the Chinese Language, and this work he has continued to carry on to the present time. But, as his services might be made otherwise useful, they resolved to establish a class of youths under his tuition; and as they could not obtain the young civil servants of the Company for this

purpose, they proposed to the Baptist Missionaries that Mr. Lassar should reside at Serampore, which is near Calcutta, on the following condition: that one of their elder Missionaries, and three at least of their youths, should immediately engage in the study of the Chinese Language. Dr. Carey declined the offer, but Mr. Marshman accepted it, and was joined by two sons of his own, and a son of Dr. Carey; and they have prosecuted their studies with unremitted attention for about five years.

In the year 1807, a copy of the Gospel of St. Matthew in the Chinese Language, translated by Mr. Lassar, and beautifully written by himself, was transmitted to his Grace the Archbishop of Canterbury for the Lambeth Library. Since that period a considerable portion of the New Testament has been printed off from blocks, after the Chinese manner.

The proficiency of the Chinese pupils has far surpassed the most sanguine hopes which were previously entertained, and has been already publicly noticed. His Excellency Lord Minto, Governor-General of India, in his first annual Speech to the College of Fort-William, has recorded the following testimony to their progress in the language, and to the importance of their attainments.

"If I have not passed beyond the legitimate bounds of this discourse, in ranging to the extremity of those countries, and to the furthest island of that vast Archipelago in which the *Malay* language prevails, I shall scarcely seem to transgress them, by the short and easy transition thence to the language of CHINA. I am,

in truth, strongly inclined, whether regularly or not, to deal one encouraging word to the meritorious,-and, I hope, not unsuccessful effort, making, I may say, at the door of our College, though not admitted to its portico, to force that hitherto impregnable fortress, the Chinese Language. Three young men, I ought indeed to say, boys, have not only acquired a ready use of the Chinese Language, for the purpose of oral communication (which I understand is neither difficult nor rare amongst Europeans connected with China) but they have achieved, in a degree worthy of admiration, that which has been deemed scarcely within the reach of European faculties or industry; I mean a very extensive and correct acquaintance with the written Language of China. I will not detail the particulars of the Examination which took place on the tenth of this month (February 1808) at Serampore, in the Chinese Language, the report of which I have read, however, with great interest, and recommended to the liberal notice of those whom I have the honor to address. It is enough for my present purpose to say that these young pupils read Chinese books and translate them; and they write compositions of their own in the Chinese Language and character. A Chinese PRESS too is established, and in actual use. In a word, if the founders and supporters of this little College have not yet dispelled, they have at least sent and admitted a dawn of day through that thick impenetrable cloud; they have passed that *Oceanum dissociabilem*, which for so many ages has insulated that vast Empire from the rest of mankind.

"I must not omit to commend the zealous and persevering labors of Mr. LASSAR, and of those learned and pious persons associated with him, who have accomplished, for the future benefit, we may hope, of that immense and populous region, CHINESE VERSIONS in the Chinese Character, of the GOSPELS of Matthew, Mark, and Luke, throwing open that precious mine, with all its religious and moral treasure, to the largest associated population in the world."

When this Chinese Class was first established, it was directed that there should be regular public Examinations and Disputations, as at the College of Fort-William. The Examination in September 1808, (a few months after the above Speech of Lord Minto was pronounced) was held in the presence of J. H. Harrington, Esq. Vice-President of the Asiatic Society, Dr. John Leyden, and other Oriental scholars; when the three youths, mentioned above, maintained a Disputation in the Chinese Language. On this occasion, the Respondent defended the following position: "To commit to memory the Chinese Classics is the best mode of acquiring the Chinese Language."

One most valuable effect of these measures is a work just published by Mr. Joshua Marshman, the elder pupil of Mr. Lassar. It is the first volume of "the Works of Confucius, containing the Original Text, with a translation; to which is prefixed, a Dissertation on the Chinese Language, pp. 877, 4to;" to be followed by four volumes more. This translation will be received with gratitude by the learned,

and will be considered as a singular monument of the indefatigable labor of an English Missionary in the acquisition of a new language.

While treating of the cultivation of the Chinese Language, it will be proper to notice the endeavors of the London Missionary Society in the same department. While Mr. Lassar and Mr. Marshman are translating the Scriptures at Calcutta, Mr. Morrison is prosecuting a similar work at Canton in China, with the aid of able native scholars. It is stated in the Report of their Society, that the principal difficulties have been surmounted, and that the period of his acquiring a complete knowledge of the language is by no means so distant as what he once expected. "It has proved of great advantage to him that he copied and carried out with him the Chinese translation of the Gospels preserved in the British Museum, which he now finds from his own increasing acquaintance with the language, and the opinion of the Chinese assistants, to be exceedingly valuable, and which must, from the excellency of the style, have been produced by Chinese natives." He adds, that the manuscript of the New Testament is fit to be printed; and that he proposes to publish also a Dictionary and a Grammar of the language, the last of which is already "prepared for the press." The expense to the London Missionary Society for the current year, in the Chinese department alone, is stated to be 900*l.*

The foregoing notices of the progress of Chinese literature will, I doubt not, be acceptable to many; for the cultivation of the Chinese

language, considered merely in a political point of view, must prove of the utmost advantage to this country, in her further transactions with that ancient and ingenious, but jealous, incommunicative, and partially civilized nation.

THE HINDOOS.

It is admitted by all writers that the civilization of the Hindoos will be promoted by intercourse with the English. But this only applies to that small portion of the natives, who live in the vicinity of Europeans, and mix with them. As for the bulk of the population, they scarcely ever see an Englishman. It becomes then of importance "to ascertain what have been the actual effects of Christianity in those interior provinces of Hindostan, where it has been introduced by the Christian Missionaries;" and to compare them with such of their countrymen as remain in their pristine idolatry. It was a chief object of the Author's tour through India, to mark the relative influence of Paganism and Christianity. In order then that the English nation may be able to form a judgment on this subject, he will proceed to give some account of the Hindoos of *Juggernaut*, and of the native Christians in *Tanjore*. The Hindoos of Juggernaut have as yet had no advantages of Christian instruction: and continue to worship the Idol called Juggernaut. The native Christians of Tanjore, until the light of Revelation visited them, worshipped the great Black Bull of Tanjore. And, as in this brief work the Author proposes to state merely what he himself has seen, with

little comment or observation, it will suffice to give a few extracts from the Journal of his Tour through these Provinces.

Extracts from the Author's Journal in his Tour to the Temple of Juggernaut in Orissa, in the year 1806.

'Buddruck in Orissa, May 30th, 1806.

'We know that we are approaching Juggernaut (and yet we are more than fifty miles from it) by the human bones which we have seen for some days strewed by the way. At this place we have been joined by several large bodies of pilgrims, perhaps 2000 in number, who have come from various parts of Northern India. Some of them, with whom I have conversed, say that they have been two months on their march, travelling slowly in the hottest season of the year, with their wives and children. Some old persons are among them who wish to die at Juggernaut. Numbers of pilgrims die on the road; and their bodies generally remain unburied. On a plain by the river, near the pilgrim's Caravansera at this place, there are more than a hundred skulls. The dogs, jackals, and vultures, seem to live here on human prey. The vultures exhibit a shocking *tameness*. The obscene animals will not leave the body sometimes till we come close to them. This Buddruck is a horrid place. Wherever I turn my eyes, I meet death in some shape or other. Surely Juggernaut cannot be worse than Buddruck.'

'In sight of Juggernaut, 12th June.

'——Many thousands of pilgrims have accompanied us for some days past. They cover the

road before and behind as far as the eye can reach. At nine o'clock this morning, the temple of Juggernaut appeared in view at a great distance. When the multitude first saw it, they gave a shout, and fell to the ground and worshipped. I have heard nothing to-day but shouts and acclamations by the successive bodies of pilgrims. From the place where I now stand I have a view of a host of people like an army, encamped at the outer gate of the town of Juggernaut; where a guard of soldiers is posted to prevent their entering the town, until they have paid the pilgrim's tax. I passed a devotee to-day who laid himself down at every step, measuring the road to Juggernaut, by the *length of his body*, as a penance of merit to please the god.'

'Outer Gate of Juggernaut, 12th June.

'——A disaster has just occurred. As I approached the gate, the pilgrims crowded from all quarters around me, and shouted, as they usually did when I passed them on the road, an expression of welcome and respect. I was a little alarmed at their number, and looked round for my guard. A guard of soldiers had accompanied me from Cuttack, the last military station; but they were now about a quarter of a mile behind, with my servants and the baggage. The pilgrims cried out that they were entitled to some indulgence, that they were poor, they could not pay the tax; but I was not aware of their design. At this moment, when I was within a few yards of the gate, an old Sanyassee (or holy man) who had travelled some days by the side of my horse,

came up and said, "Sir, you are in danger; the people are going to rush through the gate when it is opened for you." I immediately dismounted, and endeavored to escape to one side; but it was too late. The mob was now in motion, and with a tumultuous shout pressed violently towards the gate. The guard within seeing my danger opened it, and the multitude rushing through, carried me forward in a torrent a considerable space; so that I was literally borne into Juggernaut by the Hindoos themselves. A distressing scene followed. As the number and strength of the mob increased, the narrow way was choked up by the mass of people; and I apprehended that many of them would have been suffocated, or bruised to death. My horse was yet among them. But suddenly one of the side posts of the gate, which was of wood, gave way and fell to the ground. And perhaps this circumstance alone prevented the loss of lives. Notice of the event was immediately communicated to Mr. Hunter, the superintendant of the temple, who repaired to the spot, and sent an additional guard to the inner gate, lest the people should force that also; for there is an outer and an inner gate to the town of Juggernaut; but both of them are slightly constructed. Mr. Hunter told me that similar accidents sometimes occur, and that many have been crushed to death by the pressure of the mob. He added, that sometimes a body of pilgrims (consisting chiefly of women and children and old men) trusting to the physical weight of their mass, will make, what he called a *charge* on the armed guards,

and overwhelm them; the guards not being willing in such circumstances, to oppose their bayonets."

'Juggernaut, 14th June

'——I have seen Juggernaut. The scene at Buddruck is but the vestibule to Juggernaut. No record of ancient or modern history can give, I think, an adequate idea of this valley of death; it may be truly compared with the "valley of Hinnom." The idol called Juggernaut, has been considered as the Moloch of the present age; and he is justly so named, for the sacrifices offered up to him by self-devotement, are not less criminal, perhaps not less numerous, than those recorded of the Moloch of Canaan. Two other idols accompany Juggernaut, namely, Boloram and Shubudra his brother and sister; for there are *three* Deities worshipped here. They receive equal adoration, and sit on thrones of nearly equal height."

'——This morning I viewed the Temple; a stupendous fabric, and truly commensurate with the extensive sway of "the horrid king." As other temples are usually adorned with figures emblematical of their religion; so Juggernaut has representations (numerous and various) of that vice, which constitutes the essence of *his* worship. The walls and gates are covered with indecent emblems, in massive and durable sculpture. I have often visited the sand plains by the sea, in some places whitened with the bones of the pilgrims; and another place a little way out of the town, called by the English, the Golgotha, where the dead bodies are usually

cast forth; and where dogs and vultures are ever seen.*

'The grand Hindoo festival of the Rutt Jattra, takes place on the 18th inst. when the idol is to be brought forth to the people. I reside during my stay here at the house of James Hunter, Esq. the Company's collector of the tax on pilgrims, and superintendant of the temple, formerly a student in the College of Fort-William; by whom I am hospitably entertained, and also by Capt. Patton and Lieut. Woodcock, commanding the military force. Mr. Hunter distinguished himself at the College by his proficiency in the Oriental Language. He is a gentleman of polished manners, and of classical taste. The agreeable society of these gentlemen is very refreshing to my spirits in the midst of the present scenes. I was surprised to see how little they seemed to be moved by the scenes of Juggernaut. They said they were now so accustomed to them they thought little of them. They had almost forgot their first impressions. Their houses

* The vultures generally find out the prey first: and begin with the intestines; for the flesh of the body is too firm for their beaks immediately after death. But the dogs soon receive notice of the circumstance, generally from seeing the *Hurries* or corpse-carriers returning from the place. On the approach of the dogs, the vultures retire a few yards, and wait till the body be sufficiently torn for easy deglutition. The vultures and dogs often feed together; and sometimes begin their attack before the pilgrim be quite dead. There are four animals which are sometimes seen about a carcass, the dog, the jackal, the vulture, and the *Hurgeela*, or Adjutant, called by Pennant, the Gigantic Crane.

are on the sea shore, about a mile or more from the temple. They cannot live nearer, on account of the offensive effluvia of the town. For independently of the enormity of the superstition, there are other circumstances which render Juggernaut noisome in an extreme degree. The senses are assailed by the squalid and ghastly appearance of the famished pilgrims; many of whom die in the streets of want or of disease; while the devotees with clotted hair and painted flesh, are seen practising their various austerities, and modes of self-torture. Persons of both sexes, with little regard to concealment, sit down on the sands close to the town, in public view; and the SACRED BULLS walk about among them and eat the *ordure*.*

'The vicinity of Juggernaut to the sea probably prevents the contagion, which otherwise would be produced by the putrefactions of the place. There is scarcely any verdure to refresh the sight near Juggernaut; the temple and town being nearly encompassed by hills of *sand* which has been cast up in the lapse of ages by the surge of the ocean. All is barren and desolate to the eye; and in the ear there is the never intermitting sound of the roaring sea.'

'Juggernaut, 18th of June.

'——I have returned home from witnessing a scene which I shall never forget. At twelve o'clock of this day, being the great day of the

* This singular fact was pointed out to me by the gentlemen here. There is no vegetation for the sacred bulls on the sand plains. They are fed generally with vegetables from the hands of the pilgrims.

feast, the Moloch of Hindoostan was brought out of his temple amidst the acclamations of hundreds of thousands of his worshippers. When the idol was placed on his throne, a shout was raised, by the multitude, such as I had never heard before. It continued equable for a few minutes, and then gradually died away. After a short interval of silence, a murmur was heard at a distance; all eyes were turned towards the place, and, behold, a *grove* advancing! A body of men, having green branches, or palms in their hands, approached with great celerity. The people opened a way for them; and when they had come up to the throne, they fell down before him that sat thereon, and worshipped. And the multitude again sent forth a voice "like the sound of a great thunder." But the voices I now heard, were not those of melody or of joyful acclamation; for there is no harmony in the praise of Moloch's worshippers. Their number indeed brought to my mind the countless multitude of the Revelations; but their voices gave no tuneful Hosannah or Hallelujah; but rather a yell of approbation, united with a kind of *hissing* applause.† I was at a loss how to account for this latter noise, until I was directed to notice the women; who emitted a sound like that of *whistling*, with the lips circular, and the tongue vibrating: as if a serpent would speak by their organs, uttering human sounds.

'The throne of the idol was placed on a stupendous car or tower about sixty feet in height, resting on wheels which indented the ground

† See *Milton's Pandemonium*, Book x.

deeply, as they turned slowly under the ponderous machine. Attached to it were six cables, of the size and length of a ship's cable, by which the people drew it along. Upon the tower were the priests and satellites of the idol, surrounding his throne. The idol is a block of wood, having a frightful visage painted black, with a distended mouth of a bloody color. His arms are of gold, and he is dressed in gorgeous apparel. The other two idols are of a white and yellow color. Five elephants preceded the three towers, bearing towering flags, dressed in crimson caparisons, and having bells hanging to their caparisons, which sounded musically as they moved.'

'I went on in the procession, close by the tower of Moloch; which, as it was drawn with difficulty, 'grated on its many wheels harsh thunder.'* After a few minutes it stopped; and

* Two of the military gentlemen had mounted my elephant that they might witness the spectacle, and had brought him close to the tower; but the moment it began to move, the animal alarmed at the unusual noise, took fright and ran off through the crowd till he was stopped by a wall. The natural fear of the elephant lest he should injure human life, was remarkably exemplified on this occasion. Though the crowd was very closely set, he endeavored in the midst of his own terror, to throw the people off on both sides with his feet, and it was found that he had only trod upon one person. It was with great concern I afterwards learnt that this was a poor woman, and that the fleshy part of her leg had been torn off. There being no medical person here, Lieut. Woodcock with great humanity endeavored to dress the wound and attended her daily; and Mr. Hunter ordered her to be supplied with every thing that might conduce to her recovery.

now the worship of the god began. A high priest mounted the car in front of the idol; and pronounced his obscene stanzas in the ears of the people; who responded at intervals in the same strain. "These songs," said he, "are the delight of the god. His car can only move when he is pleased with the song." The car moved on a little way and then stopped. A boy of about twelve years was then brought forth to attempt something yet more lascivious, if peradventure the god would move. The "child perfected the praise" of his idol with such ardent expression and gesture, that the god was pleased, and the multitude emitting a sensual yell of delight, urged the car along. After a few minutes it stopped again. An aged minister of the idol then stood up, and with a long rod in his hand, which he moved with indecent action, completed the variety of this disgusting exhibition. I felt a consciousness of doing wrong in witnessing it. I was also somewhat appalled at the magnitude and horror of the spectacle; I felt like a guilty person, on whom all eyes were fixed, and I was about to withdraw. But a scene of a different kind was now to be presented. The characteristics of Moloch's worship are obscenity and blood. We have seen the former. Now comes the blood.'

'After the tower had proceeded some way, a pilgrim announced that he was ready to offer himself a sacrifice to the idol. He laid himself down in the road before the tower as it was moving along, lying on his face, with his arms stretched forwards. The multitude passed round him, leaving the space clear, and he was

crushed to death by the wheels of the tower. A shout of joy was raised to the god. He is said to *smile* when the libation of the blood is made. The people threw cowries, or small money, on the body of the victim, in approbation of the deed. He was left to view a considerable time, and was then carried by the *Hurries* to the Golgotha, where I have just been viewing his remains. How much I wished that the Proprietors of India Stock could have attended the wheels of Juggernaut, and seen this peculiar source of their revenue."

'Juggernaut, 20th June.

"Moloch, horrid king, besmeared with blood
"Of human sacrifice, and parents' tears," MILTON.

'——The horrid solemnities still continue. Yesterday a woman devoted herself to the idol. She laid herself down on the road in an oblique direction, so that the wheel did not kill her instantaneously, as is generally the case; but she died in a few hours. This morning as I passed the Place of Skulls, nothing remained of her but her bones.'

'And this, thought I, is the worship of the Brahmins of Hindoostan! And their worship in its sublimest degree! What then shall we think of their private manners, and their moral principles! For it is equally true of India as of Europe. If you would know the state of the people, look at the state of the temple.'

'I was surprised to see the Brahmins with their heads uncovered in the open plain falling down in the midst of the *Sooders* before "the horrid shape," and mingling so complacently with "that polluted cast." But this proved

what I had before heard, that so great a god is this, that the dignity of high cast disappears before him. This great king recognizes no distinction of rank among his subjects. All men are equal in his presence.'

'Juggernaut, 21st June.

'The idolatrous processions continue for some days longer, but my spirits are so exhausted by the constant view of these enormities, that I mean to hasten away from this place sooner than I at first intended. I beheld another distressing scene this morning at the place of Skulls; a poor woman lying dead, or nearly dead, and her two children by her, looking at the dogs and vultures which were near. The people passed by without noticing the children. I asked them where was their home. They said, "they had no home but where their mother was." O, there is no pity at Juggernaut! no mercy, no tenderness of heart in Moloch's kingdom! Those who support *his* kingdom, err, I trust, from ignorance. "They know not what they do."

'As to the number of worshippers assembled here at this time, no accurate calculation can be made. The natives themselves, when speaking of numbers at particular festivals, usually say that a lack of people (100,000) would not be missed. I asked a Brahmin how many he supposed were present at the most numerous festival he had ever witnessed. "How can I tell," said he, "how many grains there are in a handful of sand?"

'The languages spoken here are various, as there are Hindoos from every country in India:

but the two chief languages in use by those who are resident, are the Orissa and the Telinga. The border of the Telinga Country is only a few miles distant from the Tower of Juggernaut."

'Chilka Lake, 24th June.

'——I felt my mind relieved and happy when I had passed beyond the confines of Juggernaut. I certainly was not prepared for the scene. But no one can know what it is who has not seen it. From an eminence* on the pleasant banks of the Chilka Lake (where no human bones are seen,) I had a view of the lofty tower of Juggernaut far remote; and while I viewed it, its abominations came to mind. It was on the morning of the Sabbath. Ruminating long on the wide and extended empire of Moloch in the heathen world, I cherished in my thoughts the design of some "Christian Institution," which being fostered by Britain, my Christian country, might gradually undermine this baleful idolatry, and put out the memory of it forever.'

Annual Expenses of the Idol JUGGERNAUT, *presented to the English Government.*

[From the Official Accounts.]

1. Expenses attending the table of the idol	86,115	of 4,514
2. Ditto of his dress or wearing apparel	2,712	339
3. Ditto of the wages of his servants -	10,057	1,259
4. Ditto of contingent expenses at the different seasons of pilgrimage -	10,989	1,373
5. Ditto of his elephants and horses -	3,030	378
6. Ditto of his ratt or annual state carriage	6,713	859
Rupees	69,616	stl. 8702

* Manickpa'tam.

'In item third, "wages of his servants," are included the wages of the *courtezans*, who are kept for the service of the temple.

'Item sixth. What is here called in the official account "the state carriage," is the same as the car or tower. Mr. Hunter informed me that the three "state carriages" were decorated this year (in June 1806) with upwards of *l.* 200 sterling worth of English *broadcloth* and *baize*.

'Of the rites celebrated in the interior of Juggernaut called the *Daily Service*, I can say nothing of my own knowledge, not having been within the Temple.'*

*The Temple of Juggernaut is under the immediate control of the English Government, who levy a tax on pilgrims as a source of revenue.

The province of Orissa first became subject to the British Empire under the administration of the Marquis Wellesley, who permitted the pilgrims at first to visit Juggernaut without paying tribute. It was proposed to his Lordship, soon after, to pass the above Regulation for the management of the Temple, and levying the tax; but he did not approve of it, and actually left the Government without giving his sanction to the opprobrious law. When the measure was discussed by the succeeding Government, it was resisted by George Udny, Esq. one of the Members of the Supreme Council, who recorded his solemn dissent on the proceedings of Government, for transmission to England. The other members considered Juggernaut to be a legitimate source of revenue, on the principle, I believe, that money from other temples in Hindostan had long been brought into the treasury. It is just that I should state that these gentlemen (though their opinion on this subject will differ so much from that of their countrymen at home) are men of the most honorable principles and of unimpeached integrity. Nor would any one of them, I

JUGGERNAUT IN BENGAL.

LEST it should be supposed that the rites of Juggernaut are confined to the Temple in Orissa, or that the Hindoos there practise a more criminal superstition than they do in other places, it may be proper to notice the effects of the same idolatry in Bengal. The English nation will not expect to hear that the blood of Juggernaut is known at Calcutta: but, alas, it is shed at the very doors of the English, almost under the eye of the Supreme Government. Moloch has many a tower in the province of Bengal, that fair and fertile province which has been called "The Garden of Nations." Close to Ishera, a beautiful villa on the river's side, about eight miles from Calcutta, once the residence of Governor Hastings, and within view of the present Governor-General's country-house, there is a temple of this idol which is often stained with human blood. At the festival of the Rutt Jattra in May, 1807, the Author visited it, on his return from the South of India, having heard that its rites were similar to those of Juggernaut.

'Juggernaut's Temple, near Ishera on the Ganges. Rutt Jattra, May, 1807.

'The tower here is drawn along, like that at Juggernaut, by cables. The number of wor-

believe (for I have the honor to know them) do any thing which he thought injurious to the honor or religion of his country. But the truth is this, that those persons who go to India in early youth, and witness the Hindoo customs all their life, seeing little at the same time of the Christian Religion to counteract the effect, are disposed to view them with complacency, and are sometimes in danger of at length considering them even as proper or necessary.

shippers at this festival is computed to be about a hundred thousand. The tower is covered with indecent emblems, which were freshly painted for the occasion, and were the objects of sensual gaze by *both* sexes. One of the victims of this year was a well made young man, of healthy appearance and comely aspect. He had a garland of flowers round his neck, and his long black hair was dishevelled. He danced for a while before the idol, singing in an enthusiastic strain, and then rushing suddenly to the wheels, he shed his blood under the tower of obscenity. I was not at the spot at the time, my attention having been engaged by a more pleasing scene.

'On the other side, on a rising ground by the side of a Tank, stood the Christian Missionaries, and around them a crowd of people listening to their preaching. The town of Serampore, where the Protestant Missionaries reside, is only about a mile and a half from this Temple of Juggernaut. As I passed through the multitude, I met several persons having the printed papers of the Missionaries in their hands. Some of them were reading them very gravely; others were laughing with each other at the contents, and saying, "What do these words mean?"

'I sat down on an elevated spot to contemplate this scene; the tower of blood and impurity on the one hand, and the Christian Preachers on the other. I thought on the commandment of our Savior, "Go ye, teach all nations." I said to myself, 'How great and glorious a ministry are these humble persons now exer-

cising in the presence of God! How is it applauded by the holy Angels, who "have joy in heaven over one sinner that repenteth;" and how far does it transcend the work of the Warrior or Statesman, in charity, utility, and lasting fame? And I could not help wishing that the Representatives of the Church of Christ in my own country had been present to witness this scene, that they might have seen how practicable it is to offer Christian instruction to our Hindoo subjects.'

IMMOLATION OF FEMALES.

BEFORE the Author proceeds to shew the happy effects of Christianity in those provinces of India where it has been introduced, it may be proper to notice in this place that other sanguinary rite of the Hindoo superstition, the FEMALE SACRIFICE. The report of the number of women burned within the period of six months near Calcutta, will give the reader some idea of the multitude who perish annually in India.

'*REPORT of the Number of Women who were Burned Alive on the Funeral Pile of their Husbands, within thirty miles round Calcutta, from the beginning of Bysakh* (15*th April*) *to the end of Aswin* (15*th October*) 1804.'

	Women burned alive.
From Gurria to Barrypore; at eleven different places	18
From Tolly's Nullah mouth to Gurria; at seventeen different places	36
From Barrypore to Buhipore; at seven places	11
From Seebpore to Balleea; at five places	10
From Balee to Bydyabattee; at three places	3
From Bydyabattee to Bassbareea; at five places	10
From Calcutta to Burahnugur (or Barnagore) at four places	6

From Burahnugur to Chanok (or Barrackpore;) at six places	13
From Chanok to Kachrapara at four places	8
Total of women burned alive in six months near Calcutta	115

'The above Report was made by persons of the Hindoo cast, deputed for that purpose, under the superintendance of the Professor of the Shanscrit and Bengalee languages in the College of Fort-William. They were ten in number, and were stationed at different places during the period of six months. They gave in their account monthly, specifying the particulars of each immolation, so that every individual instance was subject to investigation immediately after its occurrence.

'By an account taken in 1803, the number of women sacrificed, during that year, within thirty miles round Calcutta, was two hundred and seventy-five.

'In the foregoing Report of six months in 1804, it will be perceived that no account was taken of burnings in a district to the west of Calcutta, nor further than twenty miles in some other directions; so that the whole number of burnings within thirty miles round Calcutta must have been considerably greater than is here stated.'

The following account will give the reader some idea of the flagitious circumstances which sometimes attend these sacrifices.

Sacrifice of the Koolin Brahmin's three Wives.

"Calcutta, 30th Sept. 1807.

"A horrid tragedy was acted, on the 12th instant, near Barnagore (a place about three

miles above Calcutta.) A Koolin Brahmin of Cammar-hattie, by name Kristo Deb Mookerjee, died at the advanced age of ninety-two. He had twelve wives;* and three of them were burned alive with his dead body. Of these three, one was a venerable lady, having white locks, who had been long known in the neighborhood. Not being able to walk, she was carried in a palanquin to the place of burning; and was then placed by the Brahmins on the funeral pile. The two other ladies were younger; one of them of a very pleasing and interesting countenance. The old lady was placed on one side of the dead husband, and the two other wives laid themselves down on the other side; and then an old Brahmin, the eldest son of the deceased, applied his torch to the pile, with unaverted face! The pile suddenly blazed, for it was covered with combustibles; and this human sacrifice was completed amidst the din of drums and cymbals,

* The *Koolin* Brahmin is the purest of all Brahmins, and is privileged to marry as many wives as he pleases. The Hindoo families account it an honor to unite their daughters to a Koolin Brahmin. "The *Ghantucks* or Registrars of the Koolin cast state that Rajeb Bonnerjee, now of Calcutta, has forty wives: and that Raj-chunder Bonnerjee, also of Calcutta, has forty-two wives, and intends to marry more: that Ramraja Bonnerjee, of Bicrampore, aged thirty years, and Pooran Bonnerjee, Raj-kissore Chutterjee, and Roopram Mookerjee, have each upwards of forty wives, and intend to marry more; that Birjoo Mookerjee of Bicrampore, who died about five years ago, had ninety wives." This account was authenticated at Calcutta, in the year 1804. See further particulars in "*Memoir.*"

and the shouts of Brahmins. A person present observed, "Surely if Lord Minto were here, who is just come from England, and is not used to see women burned alive, he would have saved these three ladies." The Mahometan Governors saved whom they pleased, and suffered no deluded female to commit suicide, without previous investigation of the circumstances and official permission.

'In a discussion which this event has produced in Calcutta, the following question has been asked, WHO WAS GUILTY OF THE BLOOD OF THE OLD LADY? For it was manifest that she could not destroy herself? She *was carried* to be burned. It was also alleged that the Brahmin who fired the pile was not guilty, because he was never informed by the English Government, that there was any immorality in the action. On the contrary, he might argue that the English, witnessing this scene daily, as they do, without remonstrance, acquiesced in its propriety. The Government of India was exculpated, on the ground that the Government at home never sent any instructions on the subject; and the Court of Directors were exculpated, because they were the agents of others. It remained that the proprietors of India Stock, who originate and sanction all proceedings of the Court of Directors, were remotely accessary to the deed."

The best vindication of the great body of Proprietors, is this, that some of them never heard of the Female Sacrifice at all; and that few of them are acquainted with the full extent and frequency of the crime. Besides, in the above discussion, it was taken for granted

that the Court of Directors had done nothing towards the suppression of this enormity; and that the Court of Proprietors have looked on, without concern at this omission of duty. But this, perhaps, may not be the case. The question then remains to be asked: Have the Court of Directors at any time sent instructions to their Government in India, to report on the means by which the frequency of the female sacrifice might be diminished, and the practice itself eventually abolished? *Or have the Proprietors of India Stock at any time instructed the Court of Directors to attend to a point of so much consequence to the character of the Company, and the honor of the nation?*

That the abolition is practicable has been demonstrated: and that too by the most rational and lenient measures; and these means have been pointed out by the Brahmins themselves.

Had Marquis Wellesley remained in India, and been permitted to complete his salutary plans for the improvement of that distant Empire (for he did not finish one half of the civil and political regulations which he had in view, and had actually commenced) the Female Sacrifice would probably have been by this time nearly abolished. The humanity and intrepid spirit of that nobleman abolished a yet more criminal practice which was considered by the Hindoos as a religious rite, and consecrated by custom, I mean the SACRIFICE of CHILDREN. His Lordship had been informed that it had been a custom of the Hindoos to sacrifice children in consequence of vows, by drowning them, or exposing them to Sharks and Croco-

diles; and that twenty-three persons had perished at Saugor in one month (January 1801) many of whom were sacrificed in this manner. He immediately instituted an inquiry into the principle of this ancient atrocity, heard what Natives and Europeans had to say on the subject; and then passed a law, "declaring the practice to be murder punishable by death." The law is entitled "A Regulation for preventing the Sacrifice of Children at Saugor and other places; passed by the Governor-General in Council on the 20th of August 1802." The purpose of this regulation was completely effected. Not a murmur was heard on the subject: nor has any attempt of the kind come to our knowledge since. It is impossible to calculate the number of human lives that have been saved by this humane law of Marquis Wellesley. Now it is well known that it is as easy to prevent the sacrifice of women as the sacrifice of children. Has this fact ever been denied by any man who is competent to offer a judgment on the subject? Until the supreme Government in Bengal shall declare that it is utterly impracticable to lessen the frequency of the Immolation of Females by any means, THE AUTHOR WILL NOT CEASE TO CALL THE ATTENTION OF THE ENGLISH NATION TO THIS SUBJECT.

TANJORE.

THE Letters of KING GEORGE the FIRST to the Missionaries in India, will form a proper introduction to the account which it is now intended to give of the Christian Hindoos of

Tanjore. The first Protestant Mission in India was founded by Bartholomew Ziegenbalg, a man of erudition and piety, educated at the University of Halle in Germany. He was ordained by the learned Burmannus, bishop of Zealand in his twenty-third year, and sailed for India in 1705. In the second year of his ministry he founded a Christian Church among the Hindoos, which has been extending its limits to the present time. In 1714 he returned to Europe for a short time, and on that occasion was honored with an audience by his Majesty George the First, who took much interest in the success of the Mission. He was also patronized by "the Society for promoting Christian Knowledge," which was superintended by men of distinguished learning and piety. The King and the Society, encouraged the Oriental Missionary to proceed in his translation of the Scriptures into the *Tamul* tongue, which they designated "the grand work." This was indeed THE GRAND WORK; for wherever the Scriptures are translated into the vernacular tongue, and are open and common to all, inviting inquiry and causing discussion, they cannot remain "a dead letter." When the Scriptures speak to a heathen in he own tongue, his conscience responds, "This is the word of God." How little is the importance of a version of the Bible into a new language understood by some! The man who produces a translation of the Bible into a new language (like Wickliffe, and Luther, and Ziegenbalg, and Carey) is a greater benefactor to mankind than the Prince who founds an Em-

pire. For the "incorruptible seed of the word of God" can never die. After ages have revolved, it is still producing new accessions to truth and human happiness.

In the year 1719, Ziegenbalg finished the Bible in the Tamul tongue, having devoted *fourteen* years to the work. The peculiar interest taken by the King in this primary endeavor to evangelize the Hindoos, will appear from the following letters, addressed to the Missionaries by his Majesty.

"GEORGE, *by the Grace of God, King of Great Britain, France, and Ireland, Defender of the Faith, &c. to the Reverend and Learned Bartholomew Ziegenbalgius and John Ernest Grundlerus, Missionaries at Tranquebar in the East Indies.*

"*Reverend and Beloved*, Your letters dated the 20th of January of the present year, were most welcome to us; not only because the work undertaken by you of converting the heathen to the Christian faith, doth, by the grace of God, prosper, but also because that in this our kingdom, such a laudable zeal for the promotion of the Gospel prevails.

"We pray you may be endued with health and strength of body, that you may long continue to fulfil your ministry with good success; of which, as we shall be rejoiced to hear, s you will always find us ready to succor you in whatever may tend to promote your work, and to excite your zeal. We assure you of the continuance of our royal favor. GEORGE R."

"Given at our Palace of Hampton Court, the 23d of August, A D. 1717, in the 4th year of our Reign."

The King continued to cherish, with much solicitude, the interests of the mission, after the death of Ziegenbalgius, and in ten years from the date of the foregoing letter, a second was addressed to the members of the mission by his Majesty.

'*Reverend and Beloved*, From your letters dated Tranquebar, the 12th of September, 1725, which some time since came to hand, we received much pleasure; since by them we are informed, not only of your zealous exertions in the prosecution of the work committed to you, but also of the happy success which hath hitherto attended it, and which hath been graciously given of God.

'We return you thanks for these accounts, and it will be acceptable to us, if you continue to communicate whatever shall occur in the progress of your mission.

'In the mean time, we pray you may enjoy strength of body and mind for the long continuance of your labors in this good work, to the glory of God, and the promotion of Christianity among the heathens; *that its perpetuity may not fail in generations to come.** GEORGE R.'

"Given at our Palace at St. James's, the 23d of February, 1727, in the 13th year of our Reign."

But these Royal Epistles are not the only evangelic documents of high authority, in the hands of the Hindoos. They are in possession of letters written by the Archbishop of Canterbury, (WAKE) of the same reign; who sup-

* Niecampius, *Hist. Miss.*

ported the interests of the mission with unexampled liberality, affection, and zeal. These letters, which are many in number, are all written in the Latin language. The following is a translation of his Grace's first letter; which appears to have been written by him as President of the 'Society for promoting Christian Knowledge.'

'*To Bartholomew Ziegenbalgius, and John Ernest Grundierus, Preachers of the Christian Faith, on the Coast of Coromandel.*

'As often as I behold your letters, Reverend Brethren, addressed to the venerable Society instituted for the promotion of the Gospel, whose chief honor and ornament ye are; and as often as I contemplate the light of the Gospel, either now first rising on the Indian nations, or after the intermission of some ages again revived, and as it were, restored to its inheritance; I am constrained to magnify that singular goodness of God in visiting nations so remote; and to account you, my Brethren, highly honored, whose ministry it hath pleased him to employ in this pious work, to the glory of his name, and the salvation of so many millions of souls.

'Let others indulge in a ministry, if not idle, certainly less laborious, among Christians at home. Let them enjoy in the bosom of the Church, titles and honors, obtained without labor and without danger. Your praise it will be (a praise of endless duration on earth, and followed by a just recompense in heaven) to have labored in the vineyard which yourselves

have planted; to have declared the name of Christ where it was not known before; and through much peril and difficulty to have converted to the faith those, among whom ye afterwards fulfilled your ministry. Your province, therefore, Brethren, your office, I place before all dignities in the Church. Let others be Pontiffs, Patriarchs, or Popes; let them glitter in purple, in scarlet, or in gold; let them seek the admiration of the wondering multitude, and receive obeisance on the bended knee. Ye have acquired a better name than they, and a more sacred fame. And when that day shall arrive when the chief Shepherd shall give to every man *according to his work*, a greater reward shall be adjudged to you. Admitted into the glorious society of the Prophets, Evangelists, and Apostles, ye, with them shall shine, like the sun among the lesser stars, in the kingdom of your Father, for ever.

'Since then so great honor is now given unto you by all competent judges on earth, and since so great a reward is laid up for you in heaven; go forth with alacrity to that work, to the which the Holy Ghost hath called you. God hath already given to you an illustrious pledge of his favor, an increase not to be expected without the aid of his grace. Ye have begun happily, proceed with spirit. He, who hath carried you safely through the dangers of the seas to such a remote country, and who hath given you favor in the eyes of those whose countenance ye most desired; he who hath so liberally and unexpectedly ministered unto your wants, and who doth now daily add

members to your Church; he will continue to prosper your endeavors, and will subdue unto himself by your means, the *whole Continent of Oriental India.*

'O happy men! who, standing before the tribunal of Christ, shall exhibit so many nations converted to his faith by your preaching; happy men! to whom it shall be given to say before the assembly of the whole human race, 'Behold us, O Lord, and the children whom thou hast given us;' happy men! who being justified by the Savior, shall receive in that day the reward of your labors, and also shall hear that glorious encomium; "Well done, good and faithful servants, enter ye into the joy your Lord.'

'May Almighty God graciously favor you and your labors, in all things. May he send to your aid fellow-laborers, such and as many as ye wish. May he increase the bounds of your Churches. May he open the hearts of those to whom ye preach the Gospel of Christ, that hearing you, they may receive life-giving faith. May he protect you and yours from all evils and dangers. And when ye arrive, (may it be late) at the end of your course, may the same God who hath called you to this work of the Gospel, and hath preserved you in it, grant to you the reward of your labor, an incorruptible crown of glory.

'These are the fervent wishes and prayers of, venerable Brethren, your most faithful fellow-servant in Christ,

'GULIELMUS CANT.

'From our Palace at Lambeth,
January 7, A. D. 1719.'

Providence hath been pleased to grant the prayer of the King, "that the work might not fail in generations to come;" and the prophecy of his Archbishop is likely to be fulfilled, that it should extend "over the whole continent of Oriental India." After the first Missionary, Ziegenbalg, had finished his course, he was followed by other learned and zealous men, upwards of fifty in number in the period of a hundred years, among whom were Schultz, Jænicke, Gericke, and Swartz, whose ministry has been continued in succession in different provinces, unto this time. The present state of the Mission, will appear by the following extract from the Journal of the Author's Tour through these provinces.

'Tranquebar, 25th August, 1806.

'Tranquebar was the first scene of the Protestant Mission in India. There are at present three Missionaries here, superintending the Hindoo Congregations. Yesterday I visited the Church built by ZIEGENBALG. His body lies on one side of the altar, and that of his fellow Missionary GRUNDLER on the other. Above are the epitaphs of both, written in Latin, and engraved on plates of brass. The Church was consecrated in 1718, and Ziegenbalg and his companion died in two years after. They laid the foundation for evangelizing India, and then departed, 'having finished the work which was given them to do.' I saw also the dwelling-house of Ziegenbalg, in the lower apartment of which the registers of the Church are still kept. In these I found the name of the first heathen baptized by him, and record-

ed in his own hand-writing in the year 1707. In Ziegenbalg's Church, and from the pulpit where he stood, I first heard the Gospel preached to a congregation of Hindoos, in their own tongue. The Missionaries told me that Religion had suffered much in Tranquebar, of late years, from European Infidelity. French principles had corrupted the Danes, and rendered them indifferent to their own religion, and therefore hostile to the conversion of the Hindoos. 'Religion,' said they, 'flourishes more among the natives of Tanjore and in other provinces where there are few Europeans, than here or at Madras; for we find that European example in the large towns, is the bane of Christian instruction.' One instance of hostility to the Mission they mentioned, as having occurred only a few weeks before my arrival. On the 9th of July, 1756, the native Christians at Tranquebar celebrated a JUBILEE, in commemoration of the *fiftieth* year since the Christian ministers brought the Bible from Europe. The present year 1806, being the second 50th, preparations were made at Tranquebar for the second Jubilee, on the 9th of last month; but the French principles preponderating in the government, they would not give it any public support; in consequence of which it was not observed with that solemnity which was intended. But in other places, where there were few Europeans, it was celebrated by the native Christians with enthusiasm and every demonstration of joy. When I expressed my astonishment at this hostility, the aged Missionary, Dr. John, said, 'I have

always remarked that the disciples of Voltaire are the true enemies of Missions, and that the enemies of Missions are, in general, the disciples of Voltaire.'

'Tanjore, 30th August, 1806.

'On my entering this Province, I stopped an hour at a village near the road; and there I first heard the name of SWARTZ pronounced by a Hindoo. When I arrived at the capital, I waited on Major Blackburne, the British Resident at the Court of Tanjore, who informed me that the Rajah had appointed the next day at 12 o'clock to receive my visit. On the same day I went to Swartz's garden close to the Christian village, where the Rev. Mr. Kohloff resides. Mr. Kohloff is the worthy successor of Mr. Swartz; and with him I found the Rev. Dr. John, and Mr. Horst, two other Missionaries who were on a visit to Mr. Kohloff.

'Next day I visited the Rajah of Tanjore, in company with Major Blackburne. When the first ceremonial was over, the Rajah conducted us to the grand saloon, which was adorned by the portraits of his ancestors; and immediately led me up to the portrait of Mr. Swartz. He then discoursed for a considerable time concerning that 'good man,' whom he ever revered as 'his father and guardian.' The Rajah speaks and writes English very intelligibly. I smiled to see Swartz's picture amongst these Hindoo kings, and thought with myself that there are many who would think such a combination scarcely possible. I then addressed the Rajah, and thanked him in the name of the Church of England, for his kindness to the late

Mr. Swartz, and to his successors, and particularly for his recent acts of benevolence to the Christians residing within his provinces. The Missionaries had just informed me that the Rajah had erected 'a College for Hindoos, Mahomedans, and Christians;' in which provision was made for the instruction of '*fifty Christian* children.' His Highness is very desirous that I should visit this College, which is only about sixteen miles from the capital. Having heard of the fame of the ancient Shanscrit, and Mahratta Library of the kings of Tanjore, I requested his Highness would present a catalogue of its volumes to the College of Fort William; which he was pleased to do. It is voluminous, and written in the Mahratta character; for that is the proper language of the Tanjore Court.

'In the evening I dined with the Resident, and the Rajah sent his band of music, consisting of eight or more *Vinas* with other instruments. The *Vina* or *Been*, is the ancient instrument which Sir William Jones has described in his interesting descant on the musical science of the Hindoos, in the Asiatic Researches, and the sight of which, he says, he found it so difficult to obtain in northern India. The band played the English air of 'God save the King,' set to Mahratta words, and applied to the Maha Rajah, or Great King of Tanjore. Two of the Missionaries dined at the Resident's house, together with some English officers. Mr. Kohloff informed me that Major Blackburne has promoted the interests of the Mission by every means in his

power. Major Blackburne is a man of superior attainments, amiable manners, and a hospitable disposition; and is well qualified for the important station he has long held, as English Resident at this Court.

'On the day following I went to view the Hindoo Temples, and saw the great BLACK BULL of Tanjore. It is said to be of one stone, hewn out of a rock of granite; and so large that the temple was built around it. While I surveyed it, I reflected on the multitude of natives, who during the last hundred years, had turned away their eyes from this idol. When I returned, I sat some hours with the Missionaries conversing on the general state of Christianity in the provinces of Tanjore, Tritchinopoly, Madura, and Palamcottah. They want help. Their vineyard is increased, and their laborers are decreased. They have had no supply from Germany in the room of Swartz, Iænicke, and Gericke; and they have no prospect of further supply, except from 'the Society for promoting Christian Knowledge;' who, they hope, will be able to send out English preachers to perpetuate the Mission.'

'Tanjore, Sept. 2, 1806.

'Last Sunday and Monday were interesting days to me, at Tanjore. It being rumored that a friend of the late Mr. Swartz had arrived, the people assembled from all quarters. On Sunday three Sermons were preached in three different languages. At eight o'clock we proceeded to the Church built by Mr. Swartz within the Fort. From Mr. Swartz's pulpit I preached in English from Mark xiii, 10; 'And

the Gospel must first be published among all nations.' The English gentlemen here attended, civil and military, with the Missionaries, Catechists, and British Soldiers. After this service was ended, the congregation of Hindoos assembled in the same Church, and filled the aisles and porches. The Tamul Service commenced with some forms of prayer, in which all the congregation joined with loud fervor. A chapter of the Bible was then read, and a hymn of Luther's sung. After a short extempore prayer, during which the whole congregation knelt on the floor, the Rev. Dr. John delivered an animated Discourse in the Tamul Tongue, from these words, 'Jesus stood and cried, saying, If any man thirst, let him come to me and drink.' As Mr. Whitefield, on his first going to Scotland, was surprised at the rustling of the leaves of the Bible, which took place immediately on his pronouncing his text (so different from any thing he had seen in his own country) so I was surprised here at the sound of the iron pen engraving the Palmyra leaf. Many persons had their *Ollas* in their hands writing the Sermon in Tamul shorthand. Mr. Kohloff assured me that some of the elder Students and Catechists will not lose a word of the preacher if he speak deliberately * This, thought I, is more than some of the Students at our English Universities can do. This aptitude of the people. to record the

*It is well known that natives of Tanjore and Travancore can write fluently what is spoken deliberately. They do not look much at their ollas while writing. The fibre of the leaf guides the pen.

words of the preacher, renders it peculiarly necessary 'that the priests' lips should keep knowledge.' An old rule of the Mission is, that the sermon of the morning should be read to the Schools in the evening, by the Catechist, from his Palmyra leaf.

'Another custom obtains among them which pleased me much. In the midst of the discourse the preacher sometimes puts a question to the congregation; who answers it without hesitation, in one voice. The object is to keep their attention awake, and the minister generally prompts the answer himself. Thus, suppose that he is saying, 'My dear Brethren, it is true that your profession of the faith of Christ is attended with some reproach, and that you have lost your cast with the Brahmins. But your case is not peculiar. The man of the world is the man of cast in Europe; and he despises the humble and devout disciple of Christ, even as your Brahmin contemns the *Sooder*. But, thus it hath been from the beginning. Every faithful Christian must lose cast for the Gospel; even as Christ himself, the Forerunner, made himself of no reputation, and was despised and rejected of men. In like manner, you will be despised; but be of good cheer, and say, Though we have lost our cast and inheritance amongst men, we shall receive in heaven a new name and a better inheritance, through Jesus Christ our Lord.' He then adds, What, my beloved Brethren, shall you obtain in heaven? They answer, 'A new name and a better inheritance, through Jesus Christ our Lord.' It is impossible for a

stranger not to be affected with this scene. This custom is deduced from Ziegenbalg, who proved its use by long experience.

"After the Sermon was ended, I returned with the Missionaries into the vestry or library of the Church. Here I was introduced to the Elders and Catechists of the Congregation. Among others came SATTIANADEN, the Hindoo preacher, one of whose Sermons was published in England some years ago, by the Society for promoting Christian knowledge. He is now advanced in years, and his black locks have grown gray. As I returned from the Church, I saw the Christian families going back in crowds to the country, and the boys looking at their ollas. What a contrast, thought I, is this to the scene at Juggernaut! Here there is becoming dress, humane affections, and rational discourse. I see here no skulls, no self-torture, no self-murder, no dogs and vultures, tearing human flesh! Here the Christian virtues are found in exercise by the feeble minded Hindoo, in a vigor and purity which will surprise those who have never known the native character but under the greatest disadvantages, as in Bengal. It certainly surprised myself; and when I reflected on the moral conduct, upright dealing, and decorous manners of the native Christians of Tanjore, I found in my breast a new evidence of the peculiar excellence and benign influence of the Christian Faith.

"At four o'clock in the afternoon, we attended Divine Service at the Chapel in the Mission Garden out of the Fort. The Rev. Mr.

Horst preached in the *Portuguese* Language. The organ here accompanied the voice in singing. I sat on a granite stone which covered the grave of Swartz. The epitaph is in English verse, written by the present Rajah, and signed by him, 'Serfogee.' In the evening Mr. Kohloff presided in the exercise in the schools: on which occasion the Tamul Sermon was repeated, and the boys' ollas examined.

'In consequence of my having expressed a wish to hear Sattianaden preach, Mr. Kohloff had given notice that there would be Divine Service next day, Monday. Accordingly the Chapel in Swartz's garden was crowded at an early hour. Sattianaden delivered his discourse in the Tamul Language, with much natural eloquence, and with visible effect. His subject was the 'Marvellous Light.' He first described the pagan darkness, then the light of Ziegenbalg, then the light of Swartz, and then the heavenly light, 'when there shall be no more need of the light of the sun, or of the moon.' In quoting a passage from Scripture, he desired a lower minister to read it, listening to it as to a record; and then proceeded to the illustration. The responses by the audience were more frequently called for than in the former Sermon. He concluded with praying fervently for the glory and prosperity of the Church of England. After the Sermon I went up to Sattianaden, and the old Christians who had known Swartz came around us. They were anxious to hear something of the progress of Christianity in the North of India. They said they had heard good news

from Bengal. I told them that the news were good, but that Bengal was exactly a hundred years behind Tanjore.

'I have had long conversations with the Missionaries, relating to the present circumstances of the Tanjore Mission. It is in a languishing state at this moment; in consequence of the war on the Continent of Europe. Two of its sources have dried up, the Royal College at *Copenhagen*, and the Orphan-house at *Halle* in Germany. Their remaining resource from Europe is the stipend of 'The Society for promoting Christian Knowledge;' whom they never mention but with emotions of gratitude and affection. But this supply is by no means commensurate with the increasing number of their Churches and Schools. The chief support of the Mission is derived from itself. Mr. Swartz had in his life time acquired a considerable property, through the kindness of the English Government and of the Native Princes. When he was dying, he said, 'Let the cause of Christ be my heir.' When his colleague, the pious Gericke, was departing, he also bequeathed his property to the Mission. And now Mr. Kohloff gives from his private funds an annual sum; not that he can well afford it; but the Mission is so extended, that he gives it, he told me, to preserve the new and remote congregations in *existence*. He stated that there were upwards of ten thousand Protestant Christians belonging to the Tanjore and Tinavelly districts alone, who had not among them one complete copy of the Bible; and that not one Christian perhaps in a

hundred, had a New Testament; and yet there are some copies of the Tamul Scriptures still to be sold at Tranquebar: but the poor natives cannot afford to purchase them. When I mentioned the designs of the Bible Society in England, they received the tidings with very sensible emotions of thankfulness. Mr. Horst said, If only every tenth person were to obtain a copy of the Scriptures, it would be an event long to be remembered in Tanjore. They lamented much that they were destitute of the aid of a printing-press, and represented to me that the progress of Christianity had been materially retarded of late years by the want of that important auxiliary. They have petitioned the Society for promoting Christian Knowledge to send them one. They justly observed, If you can no longer send us Missionaries to preach the Gospel, send us the means of printing the Gospel.* The Tranquebar Mission and the Madras Mission have both possessed printing-presses for a long period; by the means of which they have been extensively useful in distributing the Scriptures and religious publications in several languages. The Mission Press at Tranquebar may be said to have been

*The Brahmins in Tanjore have procured a press, 'which they dedicate (say the Missionaries in their last letter) to the *Glory of their gods:*' but the Missionaries, who first introduced the civilization of Christianity at the Tanjore capital, are still without one. Printing is certainly the legitimate instrument of the Christian for the promulgation of Christianity. We Protestants have put it into the hands of the Brahmins, and we ought to see to it that the teachers of our own religion are possessed of an equal advantage.

the fountain of all the good that was done in India during the last century. It was established by Ziegenbalg. From this press, in conjunction with that at *Halle* in Germany, have proceeded volumes in Arabic, Syriac, Hindostanee, Tamul, Telinga, Portuguese, Danish, and English. I have in my possession the Psalms of David in the *Hindostanee* Language, printed in the Arabic character; and the History of Christ in *Syriac*, intended probably for the Syro-Romish Christians, on the sea-coast of Travancore, whom a Danish Missionary once visited, both of which volumes were edited by the Missionaries of Tranquebar. There is also in Swartz's Library at Tanjore, a Grammar of the *Hindostanee* Language in quarto, published at the same press; an important fact which was not known at the College of Fort William, when Professor Gilchrist commenced his useful labors in that language.'

'Tanjore, Sept 3, 1806.

'Before I left the capital of Tanjore, the Rajah was pleased to honor me with a second audience. On this occasion he presented to me a portrait of himself, a very striking likeness, painted by a Hindoo artist at the Tanjore Court. The Missionary, Dr. John, accompanied me to the palace. The Rajah received him with much kindness, and presented to him a piece of gold cloth. Of the resident Missionary Mr. Kohloff, whom the Rajah sees frequently, he spoke to me in terms of high approbation. This cannot be very agreeable to the Brahmins; but the Rajah, though he yet

profess the Brahminical religion, is no longer obedient to the dictates of the Brahmins, and they are compelled to admit his superior attainments in knowledge. I passed the chief part of this morning in looking over Mr. Swartz's manuscripts and books: and when I was coming away Mr. Kohloff presented to me a Hebrew Psalter, which had been Mr. Swartz's companion for fifty years; also a brass lamp which he had got first when a Student at the College of Halle, and had used in his lucubrations to the time of his death; for Mr. Swartz *seldom preached to the natives without previous study.* I thought I saw the image of Swartz in his successor. Mr. Kohloff is a man of great simplicity of manners, of meek deportment, and of ardent zeal in the cause of revealed Religion, and of humanity. He walked with me through the Christian village close to his house; and I was much pleased to see the affectionate respect of the people towards him; the young people of both sexes coming forward from the doors on both sides, to salute him and receive his benediction."*

* That I may give to those who are interested in the promotion of Christianity in the East, a more just view of the character of Swartz's successor, the Rev. Mr. Kohloff, I shall subjoin an Extract of a Letter which I have since received from the Rev. Mr. Horst.

'*Tanjore, Sept.* 24, 1807.

'The Rev. Mr. Kohloff is sometimes rather weak, on account of so many and various cares that assail him without ceasing. He provides for the wants of this and the Southern Missions (Tritchinopoly excepted) by disbursing annually upwards of one thou-

'September 4th, 1806.

"Leaving Tanjore, I passed through the woods inhabited by the Collaries (or thieves) now humanized by Christianity. When they understood who I was, they followed me on the road, stating their destitute condition, in regard to religious instruction. They were *clamorous* for Bibles. They supplicated for teachers. We don't want bread or money from you, said they; but we want the word of God.' Now, thought I, whose duty is it to attend to the moral

sand pagodas (about £250 sterling) out of his private purse, partly to make up the difference between the income and expenditure of this and the Southern Mission (of which I annex an Abstract) and the rest in assisting the deserving poor, *without regard to religion*, and for various pious uses. To him, as Arbitrator and Father, apply all Christians that are at variance, disturbed from without or from within, out of service or distressed; for most of our Christians will do any thing *rather than go to law*.

'All these heterogeneous, but, to a Missionary at Tanjore, unavoidable avocations, joined to the ordinary duties of his station, exercise his mind early and late; and if he is not of a robust constitution, will undermine his health at last. Happily, several neighboring Churches and new congregations, belonging to the Mission of Tanjore, afford Mr. Kohloff frequent opportunities to relax his mind, and to recruit his health and spirits, by making occasional short excursions to see these new Christians, *who were professed thieves only a few years ago, and many of them are now an honor to the Christian profession, and industrious peasants*. It is pleasing to behold the anxiety with which a great number of our Christian children inquire at such times when their *father* will return; and how they run several miles to meet him with shouts and clapping of hands, and hymns of thanks to God, as soon as they discern his palankeen at a distance."

wants of this people? Is it that of the English nation, or of some other nation?'

'Tritchinopoly, September 5th.

'The first Church built by Swartz is at this place. It is called Christ's Church, and is a large building, capable of containing perhaps two thousand people. The aged Missionary, the Rev. Mr. Pohle, presides over this Church, and over the native congregations at this place. Christianity flourishes; but I found that here, as at other places, there is a 'famine of Bibles.' The Jubilee was celebrated on the 9th of July, being the hundredth year from the arrival of the messengers of the Gospel. On this occasion their venerable Pastor preached from Matt. xxviii, 19; 'Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.' At this station, there are about a thousand English troops. Mr. Pohle being a German, does not speak English very well; but he is reverenced for his piety by the English; and both officers and men *are glad to hear the religion of their country preached in any way.* On the Sunday morning, I preached in Christ's Church to a full assembly, from these words, 'For we have seen his Star in the East, and are come to worship him.' Indeed what I had seen in these provinces rendered this text the most appropriate I could select. Next day some of the English soldiers came to me, desiring to know how they might procure Bibles. 'It is a delightful thing,' said one of them, 'to hear our own religion preached by our own countryman.' I am informed that there are at this

time above twenty English regiments in India, and not one of them has a chaplain. The men live without religion, and then they bury each other. O England, England, it is not for thine own goodness that Providence giveth thee the treasures of India!

'I proceed hence to visit the Christian Churches in the provinces of Madura, and Tinavelly.'

The friends of Christianity in India have had it in their power to afford some aid to the Christian Churches in Tanjore. On the 1st of January of the present year (1810,) the Rev. Mr. Brown preached a Sermon at Calcutta, in which he represented the petition of the Hindoos for Bibles. A plain statement of the fact was sufficient to open the hearts of the public. A subscription was immediately set on foot, and Lieut. General Hewitt, Commander in Chief, then Deputy Governor in Bengal, subscribed 250*l*. The chief officers of government, and the principal inhabitants of Calcutta, raised the subscription, in a few days to the sum of 1000*l* sterling. Instructions were sent to Mr. Kohloff, to buy up all the copies of the Tamul Scriptures; to distribute them at a small price amongst the natives, and to order a new edition to be printed off without loss of time.

VERSIONS OF THE SCRIPTURES FOR THE HINDOOS.

Having now seen what the Hindoos are in their state of idolatry, as at Juggernaut, and in Bengal; and what they may become under the influence of Christianity, as at Tranquebar, Tritchinopoly, and Tanjore; it remains to give

some account of the translation of the Scriptures into the languages of the Hindoos.

There are five principal languages spoken by Hindoos in countries subject to the British Empire. These are, the *Hindostanee*, which prevades Hindostan generally; and the four languages of the four great provinces, viz. the *Bengalee*, for the province of Bengal; the *Telinga*, for the Northern Sicars; the *Tamul* for Coromandel, and the Carnatic; and the *Mayalayalim*, or *Malabar*, for the coast of Malabar and Travancore.

Of these five languages, there are two, into which the Scriptures are already translated; the *Tamul*, by the Danish Missionaries in the last century; and the *Bengalee*, by the Baptist Missionaries from England. The remaining three languages are in progress of translation; the *Hindostanee*, by the Rev. Henry Martyn, B. A. Chaplain in Bengal; the *Malabar*, by Mar Dionysius, Bishop of the Syrian Christians in Travancore; both of which translations will be noticed more particularly hereafter; and the *Telinga*, by Ananda Rayer, a Telinga Brahmin, by birth a Mahratta, under the superintendance of Mr. Augustus Desgranges at Vizagapatam, a Missionary belonging to the London Society.*

*The Christian Church has now to lament the loss of two of the translators of the Holy Scriptures, mentioned in this page, viz. the venerable bishop of the Syrian church, and the young missionary, Augustus Desgranges: *Their* WORKS *do follow them.* Pray ye, therefore, the Lord of the HARVEST that he would send forth more laborers into his Harvest, Luke x, 2. See Bogue's Sermon on the death of the Missionaries.

Ananda Rayer, a Brahmin of high cast, was lately converted to the Christian faith, and has given undoubted proofs of the serious impression of its principles on his heart.* It is re-

*The account of Ananda Rayer's conversion is given by the Rev Dr. John the aged Missionary at Tranquebar, in a letter to Mr. Desgranges. This Brahmin applied (as many Brahmins and other Hindoos constantly do) to an older Brahmin of some fame for sanctity, to know "what he should do that he might be saved?" The old Brahmin told him, that "he must repeat a certain prayer four lack of times?" that is 400,000 times. This he performed in a Pagoda, in six months; and added many painful ceremonies. But finding no comfort or peace from these external rites; he went to a Romish Priest and asked him if he knew what was the true religion? The Priest gave him some Christian books in the Telinga language; and after a long investigation of Christianity, the inquiring Hindoo had no doubt remaining on his mind, that 'Christ was the Savior of the world.' But he was not satisfied with the Romish worship in many points: he disliked the adoration of images and other superstitions: and having heard from the Priests themselves, that the Protestant Christians at Tanjore and Tranquebar, professed to have a purer faith and had got the Bible translated and worshipped no images; he visited Dr. John, and the other Missionaries at Tranquebar, where he remained four months, conversing, says Dr. John, 'almost every day with me,' and examining the Holy Scriptures. He soon acquired the Tamul Language (which has affinity with the Telinga) that he might read the Tamul translation; and he finally became a member of the Protestant Church.

The Missionaries at Vizagapatam being in want of a learned Telinga scholar to assist them in a translation of the Scriptures into the Telinga language Dr. John recommended Ananda Rayer 'for he was averse, says he, to undertake, any worldly employment, and

markable that versions of the Scriptures should be now preparing for the Mahomedans and Hindoos, by their own converted countrymen; namely the Persian and Arabic versions, by SABAT the Arabian; and the Telinga version by ANANDA RAYER the Telinga Brahmin. The latter has translated the four Gospels, and the Acts of the Apostles. The progress of Sabat in his translations will be noticed hereafter.

THE CEYLONESE.

IN the island of Ceylon, the population under the British Government amounts according to the best authorities, to upwards of a million and a half; and one-third is supposed to profess Christianity. This population was divided by the Dutch, while they had possession of the island, into 240 church-ships, and three native schoolmasters were appointed to each church-ship. The Dutch government never gave an official appointment to any native who was not a Christian; a distinction which was ever considered by them as a wise policy, as well as a Christian duty, and which is continued by his Majesty's Government in Ceylon. Perhaps it is not generally known in England that our Bengal and Madras Govern-

had a great desire to be useful to his brethren of the Telinga nation.' The reverend Missionary concludes thus; 'What Jesus Christ had required of his followers, this man hath literally done; he hath left father, mother, sisters, and brothers, and houses, and lands, for the Gospel's sake.'

See Dr. John's Letter, 29th Jan. 1808, communicated to the Bible Society, by the Rev. Mr. Brown.

ments do not patronize the native Christians. They give official appointments to Mahomedans and Hindoos generally in *preference* to natives professing Christianity. The chief argument for the retention of this system is *precedent*. It was the practice of the first settlers. But it has been often observed that what might be proper or necessary in a *factory*, may not be tolerable in a great *Empire*. It is certain that this system confirms prejudice, exposes our religion to contempt in the eyes of the natives, and precludes every ray of hope of the future prevalence of Christianity at the seats of Government.

'Jaffna-patam, in Ceylon, Sept. 27, 1806.

'From the Hindoo Temple of Ramisseram, I crossed over to Ceylon, keeping close to Adam's bridge. I was surprised to find that all the boatmen were Christians of Ceylon. I asked the helmsman what religion the English professed, who now governed the island. He said he could not tell, only that they were not of the Portuguese or Dutch religion. I was not so much surprised at his ignorance afterwards, as I was at the time.

'I have had the pleasure to meet here with Alexander Johnstone, Esq. of the Supreme Court of Judicature, who is on the circuit; a man of large and liberal views, the friend of learning, and of Christianity. He is well acquainted with the language of the country, and with the history of the island; and his professional pursuits afford him a particular knowledge of its present state; so that his communications are truly valuable. It will be

scarcely believed in England, that there are here Protestant Churches under the King's government which are without ministers. In the time of BALDÆUS, the Dutch preacher and historian, there were *thirty-two* Christian Churches in the province of Jaffna alone. At this time there is not one Protestant European Minister in the whole province. I ought to except Mr. Palm, a solitary Missionary, who has been sent out by the London Society, and receives some stipend from the British Government. I visited Mr. Palm at his residence a few miles from the town of Jaffna. He is prosecuting the study of the *Tamul* Language; for that is the language of this part of Ceylon, from its proximity to the Tamul Continent. Mrs. Palm has made as great progress in the language as her husband, and is extremely active in the instruction of the native women and children. I asked her if she had no wish to return to Europe, after living so long among the uncivilized Cingalese. No, she said; she was 'all the day long happy in the communication of knowledge.' Mr. Palm has taken possession of the old Protestant Church of Tilly-Pally. By reference to the history, I found it was the Church in which Baldæus himself preached (as he himself mentions) to a congregation of two thousand natives; for a view of the Church is given in his work. Most of those handsome Churches, of which views are given in the plates of Baldæus's history, are now in ruins. Even in the town and fort of Jaffna, where there is a spacious edifice for Divine Worship, and a respectable society of

English and Dutch inhabitants, no Clergyman has yet been appointed. The only Protestant preacher in the town of Jaffna is *Christian David*, a Hindoo Catechist sent over by the Mission of Tranquebar. His chief ministrations are in the Tamul Tongue; but he sometimes preaches in the English Language, which he speaks with tolerable propriety; and the Dutch and English resort to hear him. I went with the rest to his Church; when he delivered extempore a very excellent Discourse, which his present Majesty George the Third, would not have disdained to hear. And this Hindoo supports the interests of the English Church in the province of Jaffna. The Dutch ministers who formerly officiated here, have gone to Batavia or to Europe. The whole district is now in the hands of the Romish priests from the College of Goa; who perceiving the indifference of the English nation to their own religion, have assumed quiet and undisturbed possession of the land. And the English Government justly preferring the Romish superstition to the worship of the idol *Boodha*, thinks it right to countenance the Catholic Religion in Ceylon. But whenever our Church shall direct her attention to the promotion of Christianity in the East, I know of no place which is more worthy of her labor, than the old Protestant Vineyard of Jaffna Patam. The Scriptures are already prepared in the Tamul Language. The language of the rest of Ceylon is the *Cingalese* or *Ceylonese*.'

'Colombo, in Ceylon, 10th March, 1808.

'——I find that the south part of the island is in much the same state as the north, in regard

to Christian instruction. There are but two English Clergymen in the whole island. 'What wonder' (said a Romish priest to me) 'that your nation should be so little interested about the conversion of the Pagans to Christianity, when it does not even give teachers to its own subjects who are already Christians? I was not surprised to hear that great numbers of the Protestants every year go back to idolatry. Being destitute of a Head to take cognizance of their state, they apostatize to *Boodha*, as the Israelites turned to *Baal* and *Ashteroth*. It is perhaps true that the religion of Christ has never been so disgraced in any age of the Church, as it has been lately, by our official neglect of the Protestant Church in Ceylon.

'I passed the day at Mount Lavinia, the country residence of General Maitland, the Governor of Ceylon; and had some conversation with his Excellency on the religious state of the country. He desired I would commit to writing, and leave with him a memorandum of inquiries which I wished should be made on subjects relating to the former prevalence of the Protestant Religion in the island, and the means of reviving and establishing it once more. His Excellency expressed his conviction that some Ecclesiastical Establishment ought to be given to Ceylon; as had been given to other Colonies of His Majesty in America and the West Indies. He asked what was the cause of the delay in giving an Ecclesiastical Establishment to the Continent of India. I told him I supposed the chief cause was the mixed government of our Indian Empire. It was said to be a question at home, who ought to originate it. Had

there been no revolution in Europe to distract the attention of the nation, and had Mr. Pitt lived, many things of a grand and arduous character would have been done which are yet left undone. There are now three Missionaries of the London Society established in three different parts of the island. It gave me great pleasure to find that General Maitland, and the senior Chaplain at Columbo, the Honorable Mr. Twisleton, had afforded their patronage in the most liberal manner to these useful teachers. Government has allowed to each of them an annual stipend. In returning from the country I passed through the groves of CINNAMON, which extend nearly a mile in length. Ceylon is believed by some of the Easterns, both Mahomedans and Hindoos, to have been the residence of the first man (for the Hindoos have a First Man, and a Garden of Eden, as well as the Christians;) because it abounds in 'Trees pleasant to the eyes, and good for food;' and is famous for its rare metals and precious stones. 'There is gold, bdellium, and the onyx-stone.' The rocky ridge which connects this happy island with the main land, is called Adam's Bridge; the lofty mountain in the middle of the island every where visible, is called Adam's Peak: and there is a sepulchre of immense length, which they call Abel's Tomb. All these names were given many ages before the introduction of Christianity from Europe. The Cinnamon trees love a sandy soil. The surface of the ground appeared to be entirely *sand*. I thought it wonderful that the most valuable of all trees should grow in luxuriance in such an arid soil without human culture. I compared

them in my mind to the Ceylon Christians in their present state, who are left to flourish by themselves under the blessing of heaven, without those external and rational aids which have been divinely appointed to nourish the Church of Christ.'

'Columbo, 11th March, 1808.

'I have conversed with intelligent persons on the means of translating the Scriptures into the Cingalese Language. The whole of the New Testament has been translated, but only three books of the Old Testament. But even this portion has been translated almost in vain: for there is no supply of books for the use of the people. I reflected with astonishment on the fact, that there are by computation 500,000 natives in Ceylon professing Christianity, and that there should not be one complete copy of the Holy Scriptures in the vernacular tongue. Samuel Tolfry, Esq. head of a civil department in Columbo, is a good Cingalese scholar, and is now engaged in compiling a Cingalese Dictionary. I proposed to him to undertake the completion of the Cingalese Version; which is easily practicable, as there are many learned Cingalese Christians in Columbo. He professed himself ready to engage in the work, provided he should receive the sanction of the government. I mentioned to him what had passed in my conversation with General Maitland, and his Excellency's favorable sentiments on the subject; and added that a correspondence would be immediately commenced with him from Calcutta concerning the work, and funds apportioned

for the execution of it. Alexander Johnstone, Esq. who is now in Columbo, has furnished me with his sentiments on the best means of reviving and maintaining the Protestant interest in Ceylon. Did his professional avocations permit, Mr. Johnstone is himself the fit person to superintend the translation and printing of the Scriptures. It is a proof of the interest which this gentleman takes in the progress of Christian knowledge, that he hath caused Bishop Porteus's Evidences of Christianity to be translated into the Cingalese tongue, for distribution among the natives.'

THE MALAYS.

A NEW empire has been added to Great Britain in the East, which may be called her Malay Empire. The extensive dominion of the Dutch in the Indian Ocean, is devolving upon the English; and it may be expected that Britain will soon be mistress of the whole of the MALAYAN ARCHIPELAGO. But as we increase our territories, we increase our obligations. Our duties to our Hindoo Empire have been long enough the subject of discussion: let us now turn our attention to the obligations which we owe to our Malay Empire. We are now about to take possession of islands, peopled by numbers of Protestant Christians. For in every island where the Dutch established their government, they endeavored to convert the natives to Christianity, and they were successful. Those amongst us who would recommend that the evangelization of barbarous nations should be deferred 'till a more convenient season,' will have no opportunity of offer-

ing the advice in regard to some of these islands: for, behold, the natives are Christians already. They profess the religion of the Bible. Let it be our endeavor then to do more justice to these our new Protestant subjects than we have done to the Christians of Ceylon. We have less excuse in the present instance, for the Malay Scriptures are already translated to our hands. What a noble field here opens to the view of the "Society for promoting Christian Knowledge," and of the Bible Society! Here there is ample room for a praiseworthy emulation, and for the utmost exercise of their benevolent exertions. One hundred thousand Malay Bibles will not suffice to supply the Malay Christians.

The Sacred Scriptures were translated by the Dutch, into the Eastern Malay;* for that is the general language of their extensive dominions in the Indian Sea. But the Eastern Malay is different from the Western Malay, or that of Sumatra. In the College of Fort-William, Thomas Jarret, Esq. of the Honorable Company's Civil Service, was preparing a version of the Scriptures in the Western Malay; for which undertaking he was well qualified, having resided twelve years in Sumatra. When the progress of the Biblical translations was interrupted in the College, Mr. Jarret prosecuted the work, after his return to Madras. He has had, as an assistant in the design, a

*A complete version of the Malay Bible was published in the Arabic character at Batavia, in 5 vols. 8vo. in 1758, under the direction of Jacob Mossel, Governor-General of the Dutch possessions in the East Indies.

learned Malay of the rank of Rajah in his own country, who came from Sumatra for the purpose. Mr. Jarret has also made considerable progress in compiling a copious Malay Dictionary, which he commenced before he left the island. His labor, it is to be hoped, will not be lost to the public; for the Malay Language is daily increasing in its importance to the British nation.

Prince of Wales' Island, or, as it is called by the natives, Penang, or Pulo Penang, that is, the island Penang, is the capital of our Malay territories, and is the proper place for the cultivation of the Malay Language, being situated close to the main land of Malacca. As there is a College in Bengal for instructing the English in the languages of the continent of Hindostan, it is equally expedient that there should be an Institution in Penang for the cultivation of the Malay Tongue, and of the various dialects of our insular possessions. The Dutch attended to this object in the very infancy of their empire. Besides, it is probable that Penang will, in the progress of Eastern civilization, become the great emporium of Asiatic Commerce. Its sudden elevation, is a prognostic of its future celebrity. It is situated on what may be called, 'the high way,' in which ships sail from either hemisphere; and is the very centre of British navigation in the East. The Author resided on this island for about a month, and was greatly surprised at the variety of languages which are spoken, and at the different races of men who present themselves to view in this infant settlement.

The merchants are chiefly of the Malay, and Indo-Chinese nations. John Shaw, Esq. was prosecuting the study of the Eastern Malay Language, when I visited the island, and has since published a considerable portion of a Malay Grammar.

The author who chiefly claims our notice in regard to the Malay regions is J. C. Leyden, M. D. Professor of Hindostanee in the College of Fort-William. To him the learned world is indebted for 'a Dissertation on the Languages and Literature of the Indo-Chinese nations,' just published in the Asiatic Researches, in which he illuminates a very dark subject, and opens a new view to Great Britain of her insular possessions in Asia. Dr. Leyden takes the lead in this most useful science, in the East, being possessed of very rare talents for general Philology, which he has applied almost suddenly, and with admirable effect, to the Oriental Languages. If this erudite scholar should prosecute his researches for some years to come, with equal assiduity and success, he will promote, in the most effectual manner, the general civilization of the East by opening the way for the future exertions of Christian teachers, and preparing them for the study of languages, the names of which are not yet known in Europe.

Penang, and the neighboring settlement of Malacca, are most favorable stations for the study of the various dialects of the Malay and Chinese Languages; and for pouring forth from the press useful works for the civilization of maritime and Austral Asia. Every

week, boats of different nations are ready to carry off every thing that is printed to their respective regions. The author found here a general spirit of inquiry, a communicative disposition, and an unusual thirst for knowledge; for the civilities of commerce have a tendency to weaken prejudice and superstition among barbarous tribes.

Although the Dutch introduced Christianity on every island where they established a Government, yet the greater part of the Malay islands are involved in darkness. The natives are of three general casts, Pagans, Mahomedans, and Chinese. The Mahomedans chiefly inhabit the shores, and the Pagans the interior parts of the islands. The barbarism of the interior nations in Sumatra, Borneo, and other islands almost exceeds belief. Marsden, in his history of Sumatra, had informed us that it was usual with the natives of the interior, called the Batta tribes, to kill and eat their criminals, and prisoners of war; but the researches of Dr. Leyden have led to the discovery that they sometimes sacrifice their own relations. 'They themselves declare,' says he, 'that they frequently eat their own relations when aged and infirm: and that not so much to gratify their appetites, as to perform a pious ceremony. Thus, when a man becomes infirm and weary of the world, he is said to invite his own children to eat him in the season when salt and limes are cheapest. He then ascends a tree, round which his friends and offspring assemble, and as they shake the tree, join in a funeral dirge, the import of which is, 'The season

is come, the fruit is ripe, and it must descend.' The victim descends, and those that are nearest and dearest to him deprive him of life, and devour his remains in a solemn banquet.'*

These cannibals inhabit the interior of the island of Sumatra, on the shore of which is the English settlement, Bencoolen, or Fort-Marlborough. We have been settled there for a long period, and trade with the inhabitants for their spices. In return for the *pepper* which the natives give us, it would well become our character as a Christian nation were we now at length, to offer them the *New Testament.*

Another description of barbarians in the Eastern Isles, are the *Haraforas*, called by the Dutch, the *Alfoers.* They are to be found in almost all the larger islands. 'In their manners, says Dr. Leyden, the most singular feature is the necessity imposed on every person of, sometime in his life, imbruing his hands in human blood: and in general, among all their tribes no person is permitted to marry, till he can shew the skull of a man whom he has slaughtered. They eat the flesh of their enemies like the *Battas*, and drink out of their skulls; and the ornaments of their houses are human skulls and teeth.'† When the Author was at Pulo Penang he himself saw a Chief of the Malay tribe who had a staff, on the head of which was a bushy lock of human hair; which he said he had cut from the head of his enemy whom he had killed.

The Author has mentioned the foregoing circumstances to shew what Paganism is in

Asiatic Researches, vol. x. p. 203. †Ibid. p. 217.

its natural state, and to awaken some desire of civilizing a people, who are now so accessible to us. Some Philosphers of the school of Voltaire and Gibbon, have been extravagant in their eulogium of man in a state of nature, or in some other state DEVOID of Christianity; and it is to be lamented that some *Christian* writers have tried of late to draw the same picture. But Paganism in its best estate, is well described by one line of the Poet:

Monstrum, horrendum, informe, ingens cui LUMEN ademptum. VIRG.

No quarter of the globe promises to be more auspicious to Christian Missions than the Malayan Archipelago. In regard to the probable success of our endeavors, the Dutch have already shewn *what is practicable.* The natives are of different casts, and are a divided people. The communication is easy from island to island; our own ships are continually plying on their shores. The China fleet pass through twice or oftener every year; and with most of the islands we have intercourse by what is called in India, the country trade. And now there will be, of course, an English Government established in each of the conquered islands in lieu of the Dutch.

The Mahomedans found it easy to translate the Koran into the languages of *Java*, and of the *Celebes;* but the Sacred Scriptures are not yet translated into *either* of these languages. The proper language of Java is different from the Malay of the city of Batavia. The language of the Celebes' is called the Bugis, or Bouguese. The natives of Celebes are distinguished for their vigor of mind and strength

of body; and are acknowledged to be the first of the *Orang Timor*, or Eastern men. Literature was formerly cultivated among them. Dr. Leyden enumerates fifty-three different volumes. 'Their Songs,' says he, and romances are famous among all the islands of the East.' Their language extends to other islands; for they formerly carried their conquests beyond the Moluccas. The man who shall first translate the Bible into the language of the Celebes, will probably be read by as many islanders as have read the translation of Wickliffe. Let us consider how long these nations have waited for Christian instruction, and contemplate the words of the prophecy, 'The isles shall wait for HIS Law,' Is. xliii, 4.

The facilities for civilizing the Malayan isles are certainly very great; and these facilities are our strongest encouragement to make the attempt. Both in our translation of the Scriptures and in missions to the heathen, we should avoid as much as possible what may be called *enterprise*. Let us follow the path that is easy and secure, and make use of those means which are already afforded to us by Providence. Thus the most valuable and important translation of the Scriptures in the present circumstances will be that for which a people are already prepared, such as the Maylayalim, the Cingalese, and Malay. And the most judiciously planned Missions will be those where there is a prospect of personal security to the teachers; and where there are, judging from human probabilities, the greatest facilities for the conversion of the people.

SYRIAN CHRISTIANS IN INDIA.

THE Syrian Christians inhabit the interior of Travancore and Malabar, in the South of India; and have been settled there from the early ages of Christianity. The first notices of this ancient people in recent times are to be found in the Portuguese histories. When Vasco de Gama arrived at Cochin on the coast of Malabar, in the year 1503, he saw the sceptre of the Christian King; for the Syrian Christians had formerly regal power in Malay-ala.* The name or title of their last King was Beliarte; and he dying without issue, the dominion devolved on the King of Cochin and Diamper.

When the Portuguese arrived, they were agreeably surprised to find upwards of a hundred Christian Churches on the coast of Malabar. But when they became acquainted with the purity and simplicity of their worship they were offended. 'These Churches,' said the Portuguese, 'belong to the Pope.' 'Who is the Pope,' said the natives, 'we never heard of him.' The European priests were yet more alarmed, when they found that these Hindoo Christians maintained the order and discipline of a regular Church under Episcopal Jurisdiction: and that, for 1300 years past they had enjoyed a succession of Bishops appointed by the Patri-

*Malay-ala is the proper name for the whole country of Travancore and Malabar, comprehending the territory between the mountains and the sea, from Cape Comorin to Cape Illi or Dilly. The language of these extensive regions is called Malayalim, and sometimes Malabar. We shall use the word *Malabar*, as being of easier pronunciation.

arch of Antioch. 'We,' said they, 'are of the true faith, whatever you from the West may be; for we come from the place where the followers of Christ were first called Christians.'

When the power of the Portuguese became sufficient for their purpose, they invaded these tranquil Churches, seized some of the Clergy, and devoted them to the death of heretics. Then the inhabitants heard for the first time that there was a place called the *Inquisition;* and that its fires had been lately lighted at Goa, near their own land. But the Portuguese, finding that the people were resolute in defending their ancient faith, began to try more conciliatory measures. They seized the Syrian Bishop Mar Joseph, and sent him prisoner to Lisbon: and then convened a Synod at one of the Syrian churches called Diamper, near Cochin, at which the Romish Archbishop Menezes presided. At this compulsory Synod, 150 of the Syrian Clergy appeared. They were accused of the following practices and opinions: 'That they had married wives; that they owned but two Sacraments, Baptism and the Lord's Supper; that they neither invoked Saints, nor worshipped Images, nor believed in Purgatory: and that they had no other orders or names of dignity in the Church, than Bishop, Priest, and Deacon.' These tenets they were called on to abjure, or to suffer suspension from all church benefices. It was also decreed that all the Syrian books on Ecclesiastical subjects that could be found should be burned; 'in order,' said the Inquisitors, 'that no pretended apostolical monuments may remain.'

The Churches on the sea-coast were thus compelled to acknowledge the supremacy of the Pope: but they refused to pray in Latin, and insisted on retaining their own language and Liturgy. This point they said they would only give up with their lives. The Pope compromised with them: Menezes purged their Liturgy of its errors: and they retain their Syriac Language, and have a Syriac College unto this day. These are called the Syro-Roman Churches, and are principally situated on the sea-coast.

The Churches in the interior would not yield to Rome. After a show of submission for a little while, they proclaimed eternal war against the Inquisition; they hid their books, fled occasionally to the mountains, and sought the protection of the Native Princes, who had always been proud of their alliance.

Two centuries had elapsed without any particular information concerning the Syrian Christians in the interior of India. It was doubted by many whether they existed at all; but if they did exist, it was thought probable that they must possess some interesting documents of Christian antiquity. The Author conceived the design of visiting them, if practicable in his tour through Hindostan. He presented a short memoir on the subject in 1805, to Marquis Wellesley, then Governor General of India; who was pleased to give orders that every facility should be afforded to him in the prosecution of his inquiries. About a year after that Nobleman had left India, the Author proceeded on his Tour. It was neces-

sary that he should visit first the Court of the Rajah of Travancore, in whose dominions the Syrian Christians resided, that he might obtain permission to pass to their country. The two chief objects which he proposed to himself in exploring the state of this ancient people, were these: First, to investigate their literature and history, and to collect Biblical manuscripts. Secondly, if he should find them to be an intelligent people, and well acquainted with the Syriac Scriptures, to endeavor to make them instruments of illuminating the Southern part of India, by engaging them in translating their Scriptures into the Native Languages. He had reason to believe that this had not yet been done; and he was prepared not to wonder at the delay, by the reflection how long it was before his own countrymen began to think it their duty to make versions of the Scriptures for the use of other nations.

'Palace of Travancore, 19th Oct. 1806.

'I have been now a week at the Palace of Triyanduram, where the Rajah resides. A letter of introduction from Lieut. Colonel Macaulay, the British Resident at Travancore, procured me a proper reception. At my first audience His Highness was very inquisitive as to the objects of my journey. As I had servants with me of different casts and languages, it was very easy for the Brahmins to discover every particular they might wish to know, in regard to my profession, pursuits, and manner of life. When I told the Rajah that the Syrian Christians were supposed to be of the same religion with the English, he said he thought that could

not be the case, else he must have heard it before; if however it was so, he considered my desire to visit them as being very reasonable. I assured His Highness that their *Shaster* and ours was the same; and shewed him a Syriad New Testament which I had at hand. The book being bound and gilt after the European manner, the Rajah shook his head, and said he was sure there was not a native in his dominions who could read that book. I observed that this would be proved in a few days. The Dewan (or Prime Minister) thought the character something like what he had seen sometimes in the houses of the *Sooriani*. The Rajah said he would afford me every facility for my journey in his power. He put an emerald ring on my finger, as a mark of his friendship, and to secure me respect in passing through his country; and he directed his Dewan to send proper persons with me as guides.

'I requested that the Rajah would be pleased to present a Catalogue of all the Hindoo Manuscripts in the Temples of Travancore to the College of Fort-William in Bengal. The Brahmins were very averse to this; but when I shewed the Rajah the catalogues of the books in the Temples of Tanjore, given by the Rajah of Tanjore, and those of the Temple of Remisseram, given me by order of the Rannie (or Queen) of Ramnad; he desired it might be done: and orders have been sent to the Hindoo college of Trichoor for that purpose.'*

* These three Catalogues, together with that of the Rajah of Cochin, which the Author procured afterwards, are now deposited in the College of Fort-

'Chinganoor; a Church of the Syrian Christians, Nov. 10th, 1806.

'From the Palace of Travancore I proceeded to Mavely-car, and thence to the hills at the bottom of the high Ghauts which divide the Carnatic from Malay-ala. The face of the country in general in the vicinity of the mountains, exhibits a varied scene of hill and dale, and winding streams. These streams fall from the mountains, and preserve the vallies in perpetual verdure. The woods produce pepper, cardamoms, and cassia, or common cinnamon; also frankincense and other aromatic gums. What adds much to the grandeur of the scenery in this country is, that the adjacent mountains of Travancore are not *barren*, but covered with forests of teak wood; the Indian oak, producing, it is said, the largest timber in the world.

'The first view of the Christian Churches in this sequestered region of Hindostan, connected with the idea of their tranquil duration for so many ages, cannot fail to excite pleasing emotions in the mind of the beholder. The form of the oldest buildings is not unlike that of some of the old Parish Churches in England; the style of building in both being of Saracenic origin. They have sloping roofs, pointed arch windows, and buttresses supporting the walls. The beams of the roof being exposed to view are ornamented; and the ceiling of the choir and altar is circular and fretted. In the Cathedral Churches, the shrines

William, and probably contain all the Hindoo literature of the South of India.

of the deceased bishops are placed on each side of the altar. Most of the Churches are built of a reddish stone squared and polished at the quarry; and are of durable construction, the front wall of the largest edifices being six feet thick. The bells of the Churches are cast in the founderies of the country: some of them are of large dimensions, and have inscriptions in Syriac and Malay-alim. In approaching a town in the evening, I once heard the sound of the bells among the hills; a circumstance which made me forget for a moment that I was in Hindostan, and reminded me of *another* country.

'The first Syrian Church which I saw was at Mavely-car: but the Syrians here are in the vicinity of the Romish Christians and are not so simple in their manners as those nearer the mountains. They had been often visited by Romish emissaries in former times: and they at first suspected that I belonged to that communion. They had heard of the English, but strangely supposed that they belonged to the Church of the Pope in the West. They had been so little accustomed to see a friend, that they could not believe that I was come with any friendly purpose. Added to this I had some discussions with a most intelligent priest in regard to the original language of the Four Gospels, which he maintained to be Syriac; and they suspected from the complexion of my argument, that I wished to weaken the evidences for their antiquity.*

*'You concede,' said the Syrian, 'that our Savior spoke in our language; how do you know it?' From

Soon however the gloom and suspicion subsided; they gave me the right hand of fellowship, in the primitive manner; and one of their

Syriac expressions in the Greek Gospels. It appears that he spoke Syriac when he walked by the way (Ephphatha,) and when he sat in the house (Talitha Cumi,) and when he was upon the cross (Eli, Eli, lama sabachthani.) The Syrians were pleased when they heard that we had got their language in our English books. The Priest observed that these last were not the exact words, but 'Ail, Ail, lamono sabachthani.' I answered that the word must have been very like *Eli*, for one said 'He calleth for *Elias*.' 'True, said he, but yet it was more likely to be *Ail, Ail*, (pronounced Il or Eel) for *Hil* or *Hila*, is old Syriac for Vinegar; and one thought he wanted Vinegar and filled immediately a sponge with it. But our Savior did not want the medicated drink as they supposed. But, added he, if the parables and discourses of our Lord were in Syriac and the people of Jerusalem commonly used it, is it not marvellous that his Disciples did not record his parables in the Syriac Language; and that they should have recourse to the Greek?' I observed that the Gospel was for the world, and the Greek was then the universal Language, and therefore Providence selected it. 'It is very probable, said he, that the Gospels were translated immediately afterwards into Greek, as into other languages; but surely there must have been a Syriac original. The poor people in Jerusalem could not read Greek. Had they no record in their hands, of Christ's parables which they had heard, and of his sublime discourses recorded by St. John, after his ascension?' I acknowledged that it was generally believed by the learned that the Gospel of St. Matthew was written originally in Syriac. "So you admit St. Matthew? You may as well admit St. John. Or was one Gospel enough for the inhabitants of Jerusalem?' I contended that there were many Greek and Roman words in their own Syriac Gospels.

number was deputed to accompany me to the Churches in the interior.

'When we were approaching the Church of Chinganoor, we met one of the *Cassanars*, or Syrian Clergy. He was dressed in a white loose vestment with a cap of red silk hanging down behind. Being informed who he was, I said to him in the Syriac Language, 'Peace be unto you.' He was surprised at the salutation; but immediately answered 'The God of peace be with you.' He accosted the Rajah's servants in the language of the country to know who I was; and immediately returned to the village to announce our approach. When we arrived I was received at the door of the Church by three *Kasheeshas*, that is Presbyters, or Priests, who were habited in like manner; in white vestsments. Their names were Jesu, Zecharias, and Urias, which they wrote down in my Journal, each of them adding to his name the title of *Kasheesha*. There were also present two *Shumshanas*, or Deacons. The elder Priest was a very intelligent man, of reverend appearance, having a long white beard, and of an affable and engaging deportment. The three principal Christians or lay elders belonging to the Church, were named Abraham, Thomas, and Alexandros. After some conversation with my attendants they received me with confidence and affection; and the people of the neighboring villages came

'True,' said he, 'Roman words for Roman things.' They wished however to see some of these words. The discussion afterwards, particularly in reference to the Gospel of St. Luke was more in my favor.

round, women as well as men. The sight of the WOMEN assured me that I was once more (after a long absence from England) in a Christian country. For the Hindoo women and the Mahomedan women, and in short all women who are not Christians are accounted by the men an inferior race; and, in general, are confined to the house for life, like irrational creatures. In every countenance now before me I thought I could discover the intelligence of Christianity. But at the same time, I perceived, all around, symptoms of poverty and political depression. In the Churches, and in the people there was the air of fallen greatness. I said to the Senior Priest, 'You appear to me like a people who have known better days.' 'It is even so:' said he, 'We are in a degenate state compared with our forefathers.' He noticed that there were two causes of their present decay. 'About 300 years ago an enemy came from the West bearing the name of Christ, but armed with the Inquisition: and compelled us to seek the protection of the native Princes. And the native Princes have kept us in a state of depression ever since. They indeed recognize our ancient personal privileges, for we rank in general next to the *Nairs*, the nobility of the country: but they have encroached by degrees on our property till we have been reduced to the humble state in which you find us. The glory of our Church has passed away; but we hope your nation will revive it again.' I observed that 'the glory of a Church could never die, if it preserved the

Bible.' 'We have preserved the Bible,' said he; 'the Hindoo Princes never touched our liberty of conscience. We were formerly on a footing with them in political power; and they respect our religion. We have also converts from time to time; but, in this Christian duty we are not so active as we once were: besides it is not so creditable now to become Christian, in our low estate.' He then pointed out to me a Namboory Brahmin, (that is, a Brahmin of the highest cast) who had lately become a Christian, and assumed the white vestment of a Syrian Priest. 'The learning too of the Bible,' he added 'is in a low state amongst us. Our copies are few in number; and that number is diminishing instead of increasing; and the writing out a whole copy of the Sacred Scriptures is a great labor, where there is no profit and little piety.' I then produced a printed copy of the Syriac New Testament. There was not one of them who had ever seen a printed copy before. They admired it much; and every Priest, as it came into his hands, began to read a portion, which he did fluently, while the women came around to hear. I asked the old Priest whether I should send them some copies from Europe. 'They would be worth their weight in silver,' said he.' He asked me whether the Old Testament was printed in Syriac, as well as the New. I told him it was, but I had not a copy. They professed an earnest desire to obtain some copies of the *whole* Syriac Bible, and asked whether it would be practicable to obtain one copy for every Church. 'I must confess

to you,' said Zecharias, 'that we have very few copies of the *prophetical* Scriptures in the Church. Our Church languishes for want of the Scriptures.' But he added, the language that is most in use among the people is the Malayalim, (or Malabar) the vernacular language of the country. The Syriac is now only the learned language and the language of the Church: but we generally expound the Scriptures to the people in the vernacular tongue.'

'I then entered on the subject of the translation of the Scriptures. He said 'a version could be made with critical accuracy; for there were many of the Syrian Clergy who were perfect masters of both languages, having spoken them from their infancy. 'But' said he, 'our Bishop will rejoice to see you, and to discourse with you on this and other subjects.' I told them that if a translation could be prepared, I should be able to get it printed, and distribute copies among their fifty-five Churches at a small price. 'That indeed would give joy,' said old Abraham. There was here a murmur of satisfaction among the people. If I understand you right, said I, the greatest blessing the English Church can bestow upon you, is the Bible. 'It is so,' said he. 'And what is the next greatest,' said I. 'Some freedom and personal consequence as a people.' By which he meant political liberty. 'We are here in bondage like Israel in Egypt. I observed that the English nation would doubtless recognize a nation of fellow Christians; and would be happy to interest itself in their behalf, as far as our political relation with the Prince of the

country would permit. They wished to know what were the principles of the English Government, civil and religious. I answered that our Government might be said to be founded generally on the principles of the Bible 'Ah,' said old Zecharias, 'that must be a glorious Government which is founded on the principles of the Bible.' The Priests then desired I would give them some account of the History of the English nation, and of our secession from their enemy the Church of Rome. And in return, I requested they would give me some account of their history. My communications with the Syrians are rendered very easy, by means of an Interpreter whom I brought with me all the way from the Tanjore country. He is a Hindoo by descent, but is an intelligent Christian, and was a pupil and catechist of the late Mr. Swartz. The Rev. Mr. Kohloff recommended him to me. He formerly lived in Travancore, and is well acquainted with the vernacular tongue. He also reads and writes English very well, and is as much interested in favor of the Syrian Christians as I myself. Besides Mr. Swartz's catechist, there are two natives of Travancore here, who speak the Hindostanee Language, which is familiar to me. My knowledge of the Syriac is sufficient to refer to texts of Scriptures; but I do not well understand the pronunciation of the Syrians. I hope to be better acquainted with their language before I leave the country.'

'Ranniel, a Syrian Church, Nov. 12, 1806.

'This Church is built upon a rocky hill on the banks of the river; and is the most remote

of all the Churches in this quarter. The two *Kasheeshas* here are Lucas and Mattai (Luke and Matthew.' The chief Lay members are Abraham, Georgius, Thoma, and Philippus. Some of the Priests accompany me from Church to Church. I have now visited eight Churches, and scarcely believe sometimes that I am in the land of the Hindoos; only that I now and then see a Hindoo temple on the banks of the river. I observed that the bells of most of the Churches were within the building, and not in a tower. The reason they said was this. When a Hindoo temple happens to be near a Church, the Hindoos do not like the bell to sound loud, for they say it frightens their god. I perceive that the Syrian Christians assimilate much to the Hindoos in the practice of frequent ablutions for health and cleanliness, and in the use of vegetables and light food.

'I attended Divine service on the Sunday. Their Liturgy is that which was formerly used in the Churches of the Patriarch of Antioch. During the prayers, there were intervals of silence: the Priest praying in a low voice, and every man praying for himself. These silent intervals add much to the solemnity and appearance of devotion. They use incense in the Churches, it grows in the woods around them; and contributes much, they say, to health, and to the warmth and comfort of the Church, during the cold and rainy season of the year. At the conclusion of the service, a ceremony takes place which pleased me much. The Priest (or Bishop, if he be present) comes

forward, and all the people pass by him as they go out, receiving his benediction individually. If any man has been guilty of any immorality, he does not receive the blessing; and this, in their primitive and patriarchal state, is accounted a severe punishment. Instruction by preaching is little in use among them now. Many of the old men lamented the decay of piety, and religious knowledge; and spoke with pleasure of the record of ancient times. They have some ceremonies nearly allied to those of the Greek Church. Here, as in all Churches in a state of decline, there is too much formality in worship. But they have the Bible and a scriptural Liturgy; and these will save a Church in the worst of times. These may preserve the spark and life of religion, though the flame be out. And as there were but few copies of the Bible among the Syrians (for every copy was transcribed with the pen) it is highly probable that if they had not enjoyed the advantage of the daily prayers, and daily portions of Scripture in their Liturgy, there would have been in the revolution of ages, no vestige of Christianity left among them.*

*In a nation like ours, overflowing with knowledge, men are not always in circumstances to perceive the value of a scriptural Liturgy. When Christians are well taught, they think they want something better. But the young and the ignorant, who form a great proportion of the community, are edified by a little plain instruction frequently repeated. A small Church or Sect may do without a form for a while. But a national Liturgy is that which preserves a relic of the true faith among the people in a large Empire, when the Priests leave their ARTICLES and their CONFES-

'The doctrines of the Syrian Christians are few in number, but pure, and agree in essential points with those of the Church of Eng-

SIONS OF FAITH. Woe to the declining Church which hath no Gospel Liturgy! Witness the Presbyterians in the West of England, and some other sects, who are said to have become Arians and Socinians to a man. The Puritans of a former age did not live long enough to see the use of an evangelical Formulary. By them, the experiment of a *pure* Church *devoid* of form, was made under the most favorable circumstances; and the issue has been much the same, as in former ages. The Puritan Church in England commenced under the fairest auspices. I know not what was wanting of human and local circumstance, to give peculiar doctrines perpetuity. But yet, with the first generation of men, (a case of frequent example) the spiritual fervor seemed to pass away. Instead of increasing, it decreased and declined in most places, till little more than the *name* was left. For when the spirit is gone, (in a Church having no form) *nothing* is left. In the mean time, primitive Christianity revived in England (not amongst them,) but in the midst of rational *forms* and evangelical *articles:* 'for so it seemed good unto God;' and from *that source* is derived the greater part of pure religion now professed in this land, under whatever form it may exist. These observations are not made in a spirit of disrespect for any mode of Christian worship, every form we know, is human, and, therefore, imperfect: nor is perfection required; that form being best for the time which is best administered. Christ left no form: because Churches in different climates, must have different forms. They may even vary in the same climate. There are differences of 'administrations, saith the Apostle, but the same Lord,' 1 Cor. i, 12. 'One man esteemeth one day above another. He that regardeth the day, (as Easter and Pentecost) regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth

land: so that, although the body of the Church appears to be ignorant, and formal, and dead, there are individuals who are alive to righteousness, who are distinguished from the rest by their purity of life, and are sometimes censured for too rigid a piety.

'The following are the chief doctrines of this ancient Church:

'1. They hold the doctrine of a vicarious ATONEMENT for the sins of men, by the blood and merits of Christ, and of the justification of the soul before God, 'by faith alone,' in that atonement.

'2. They maintain the REGENERATION, or new birth of the Soul to righteousness, by the influence of the Spirit of God, which change is called in their books, from the Greek, the META-NOIA, or Change of Mind.

'3. In regard to the TRINITY the creed of the Syrian Christians accords with that of St. Athanasius, but without the damnatory clause. In a written and official communication to the English Resident of Travancore, the Metropolitan states it to be as follows:

not regard it.' Rom. xiv, 6. We are not to despise 'a weak brother, for whom Christ died,' (1 Cor. viii, 11,) though he be destitute of learning, and think he possesses all that is necessary for regulating a Church, when he has got the leaves of the New Testament; when the truth is, that a knowledge of cotemporary history and languages is as necessary to understand the facts of the New Testament, as the fact of any other book. But the above remarks have been made with this view, to qualify the contempt, which ignorant persons in small sects frequently express for the established worship of a CHRISTIAN EMPIRE.

'We believe in the Father, Son, and Holy Ghost, three persons in one God, neither confounding the persons nor dividing the substance, one in three, and three in one. The Father generator, the Son generated, and the Holy Ghost proceeding. None is before or after the other; in majesty, honor, might, and power, co-equal; Unity in Trinity, and Trinity in Unity.' He then proceeds to disclaim the different errors of Arius, Sabellius, Macedonius, Manes, Marcianus, Julianus, Nestorius, and the Chalcedonians; and concludes, 'That in the appointed time, through the disposition of the Father and the Holy Ghost, the Son appeared on earth for the salvation of mankind; that he was born of the Virgin Mary, through the means of the Holy Ghost, and was incarnate God and man.'

'In every Church, and in many of the private houses, there are manuscripts in the Syriac Language: and I have been successful in procuring some old and valuable copies of the Scriptures and other books, written in different ages and in different characters.'

'Candle-nad, a Church of the Syrian Christians, November 23, 1806.

'This is the residence of Mar Dionysius, the Metropolitan of the Syrian Church. A great number of the Priests from the other Churches had assembled by desire of the Bishop, before my arrival. The Bishop resides in a building attached to the Church. I was much struck with his first appearance. He was dressed in a vestment of dark red silk; a large golden cross hung from his neck, and his venerable

beard reached below his girdle. Such, thought I, was the appearance of Chrysostom in the fourth century. On public occasions, he wears the Episcopal mitre, and a muslin robe is thrown over his under garment; and in his hand he bears the crosier, or pastoral staff. He is a man of highly respectable character in his Church, eminent for his piety, and for the attention he devotes to his sacred functions. I found him to be far superior in general learning to any of his clergy whom I had yet seen. He told me that all my conversations with his Priests since my arrival in the country had been communicated to him. 'You have come,' said he, 'to visit a declining Church, and I am now an old man: but the hopes of its seeing better days cheer my old age, though I may not live to see them.' I submitted to the Bishop my wishes in regard to the translation and printing of the Holy Scriptures. 'I have already fully considered the subject,' said he, 'and have determined to superintend the work myself, and to call the most learned of my clergy to my aid. It is a work which will illuminate these dark regions, and God will give it his blessing.' I was much pleased when I heard this pious resolution of the venerable man; for I had now ascertained that there are upwards of 200,000 Christians in the south of India, besides the Syrians who speak the Malabar Language. The next subject of importance in my mind, was the collection of useful manuscripts in the Chaldaic and Syriac Languages; and the Bishop was pleased to say that he would assist my inquiries and add to

my collection. He descanted with great satisfaction on the hope of seeing printed Syriac Bibles from England; and said they would be 'a treasure to his Church.'

'Cande-nad, 24th November, 1806.

'Since my coming amongst this people, I had cherished the hope that they might be one day united with the Church of England. When I reflected on the immense power of the Romish Church in India, and on our inability to withstand its influence, alone, it appeared to be an object of great consequence to secure the aid and co-operation of the Syrian Church, and the sanction of its antiquity in the East. I thought it might be serviceable, at least, to lay such a foundation by the discussion of the subject, as our Church might act upon hereafter, if she should think it expedient. I was afraid to mention the subject to the Bishop at our first interview; but he himself intimated that he would be glad I would communicate freely upon it with two of his clergy. I had hitherto observed somewhat of a reserve in those with whom I had conversed on this matter: and now the cause was explained. The Bishop's chaplains confessed to me that they had doubts as to the purity of English Ordination. 'The English,' said they, 'may be a warlike and great people; but their Church, by your own account, is but of recent origin. Whence do you derive your ordination?' From Rome. 'You derive it from a Church which is our ancient enemy, and with which we would never unite.' They acknowledge that there might be salvation in every Church where 'the name of

Christ was named;' but in the question of an UNION, it was to be considered that they had existed a pure Church of Christ from the earliest ages; that if there was such a thing in the world as Ordination by the laying on of hands, in succession from the Apostles, it was probable that they possessed it; that there was no record of history or tradition to impeach their claim. I observed that there was reason to believe that the same Ordination had descended from the Apostles to the Church of Rome. 'It might be so: but that Church had departed from the faith.' I answered that the impurity of the channel had not corrupted the ordinance itself, or invalidated the legitimacy of the imposition of hands; any more than the wickedness of a High Priest in Israel could disqualify his successors. The Church of England assumed that she derived Apostolical Ordination *through* the Church of Rome, as she might have derived it *through* the Church of Antioch. I did not consider that the Church of England was entitled to reckon her Ordination to be higher or more sacred than that of the Syrian Church. This was the point upon which they wished me to be explicit. They expected that in any official negociation on this subject, the antiquity and purity of Syrian Ordination should be expressly admitted.

'Our conversation was reported to the Bishop. He wished me to state the advantages of an Union. One advantage would be, I observed, that English Clergymen, or rather Missionaries ordained by the Church of England, might be permitted hereafter to preach in the

numerous Churches of the Syrians in India, and aid them in the promulgation of pure religion, against the preponderating and increasing influence of the Romish Church; And again, That Ordination by the Syrian Bishop might qualify for preaching in the English Churches in India; for we had an immense Empire in Hindostan, but few Preachers: and of these few scarcely any could Preach in the native languages. The Bishop said, 'I would sacrifice much for such an Union; only let me not be called to compromise any thing of the dignity and purity of our Church.' I told him, we did not wish to degrade, we would rather protect and defend it. All must confess that it was Christ's Church in the midst of a heathen land. The Church of England would be happy to promote its welfare, to revive its spirit, and to use it as an instrument of future good in the midst of her own empire. I took this occasion to observe that there were some rites and practices in the Syrian Church, which our Church might consider objectionable or nugatory. The Bishop confessed that some customs had been introduced during their decline in the latter centuries, which had no necessary connexion with the constitution of the Church, and might be removed without inconvenience. He asked whether I had authority from my own Church to make any proposition to him. I answered that I had not: that my own Church scarcely knew that the Syrian Church existed: but I could anticipate the wishes and purposes of good men. He thought it strange that there was no Bishop in India to

superintend so large an Empire; and said he did not perfectly comprehend our ecclesiastical principles. I told him that we had sent Bishops to other countries; but that our Indian Empire was yet in its infancy. Next day, the Bishop, after conferring with his clergy on the subject, returned an answer in writing to the following effect; 'That an union with the English Church, or, at least, such a connexion as should appear to both Churches practicable and expedient, would be a happy event and favorable to the advancement of Religion in India.' In making this communication, he used his official designation, 'Mar Dionysius, Metropolitan of Malabar.' I asked the Bishop if he would permit two of the young Cassanars to go to England to finish their education, and then return to India. He said he should be very happy to give his permission, if any should be found who were willing to go. I have accordingly made the offer to two youths of good abilities, who are well skilled in the Syriac Language.'

'Cande-nad, 25th Nov.

'The Bishop was desirous to know something of the other Churches which had separated from Rome. I was ashamed to tell him how many they were. I mentioned that there was a *Kasheesha* or Presbyter Church in our own kingdom, in which every Kasheesha was equal to another. 'And who is the Angel of their church?' (alluding to the form of the seven churches in Asia, Rev. ii, 1.) They have none! 'And are there no *Shimshanas*?' (deacons in holyorders.) None. 'And what, is

there nobody to overlook the Kasheeshas?' Not one. 'There must be something imperfect there,' said he.* This led to the mention of the different sects. Those which most interested him were the Quakers and Baptists. He said it was an imposing idea to wash the body with water, to begin a new life. He asked whether they were baptized again every time they relapsed into sin and known apostasy. 'Are there good men among these sects?' Excellent men almost in all. 'I see it is with you as it was in the first ages; new sects were produced by true piety, but it was piety founded on ignorance. But do not good men in these sects relax a little when they grow old?' Yes, they speak in general less frequently and less dogmatically of their peculiar forms when they are old: one reason of which is, that the smaller sects, who are, for the most part, poor, generally acquire their competence of learning in advanced life. We next had some conversation concerning forms of worship; whether Christ intended that his Church should have

*It is proper to state for the satisfaction of those who may differ in opinion with the venerable Bishop, that in the Syriac translation of the New Testament, there is no proper word for Bishop other than *Kasheesha*. The words Kasheesha and Shumshana, or properly Me-shumshana, are the two terms for the two orders of Bishop and Deacon in the third chapter of 1st Timothy. The terms *Episcopos* and *Methropolita* have been introduced into the Syrian Church from the Greek. The Bishop seemed to be more surprised at the striking out the sacred order of Deacon, than at the not finding the order of a superintending Priest or Bishop.

the same form under the burning line, and in a country of frost and snow.'

'Udiamper, Dec. 1806.

'From Cande-nad I returned to the sea-coast to visit Lieut. Colonel Macaulay, the British Resident in Travancore. He is at present on the island of Bal-gatty, called by the natives the Pepper Jungle. I have derived much valuable information from this intelligent officer, who possesses a better knowledge of the South of India, than I suppose, any other European. He is a gentleman of a highly cultivated mind, of much various learning, and master of several languages. To these attainments he adds a quality which does not always accompany them. He is the friend of Christianity. After residing with him a few days, he accompanied me in a Tour to the interior. We first visited Udiamper, or, as it is called by the Portuguese writers, Diamper. This was formerly the residence of Beliarte, King of the Christians; and here is the Syrian Church at which Archbishop Menezes from Goa, convened the Synod of the Syrian Clergy in 1599, when he burned the Syriac and Chaldaic books. The Syrians report, that while the flames ascended, he went round the Church in procession, chanting a song of triumph.

'From Udiamper, Colonel Macaulay accompanied me to Cande-nad, to visit the Syrian Bishop a second time. He told us he had commenced the translation of the Scriptures. He was rather indisposed, and said he felt the infirmities of advanced years, his age being now seventy-eight. I promised to see him once more before I left the country.'

'Cranganore, 9th Dec. 1806.

'This is that celebrated place of Christian antiquity where the apostle Thomas is said to have landed, when he first arrived in India from Aden in Arabia. There was formerly a town and fort at Cranganore, the Portuguese having once thought of making it the emporium of their commerce in India; but both are now in ruins. There is however one substantial relic of its greatness. There is an Archbishop of Cranganore, and subject to him there are forty-five Churches; many of which I entered. In some of them the worship is conducted with as much decorum as in the Romish Churches of Western Ireland. Not far from Cranganore is the town of PAROOR, where there is an ancient Syrian Church, which bears the name of the Apostle Thomas. It is supposed to be the oldest in Malabar, and is still used for Divine Service. I took a drawing of it. The tradition among the Syrians is, that the Apostle continued at this place for a time, before he went to preach at Melapoor and St. Thomas's Mount, on the coast of Coromandel, where he was put to death. The fact is certainly of little consequence; but I am satisfied that we have as good authority for believing that the Apostle Thomas died in India, as that the Apostle Peter did at Rome.

'Verapoli, Dec. 1806.

'This is the residence of Bishop Raymondo, the Pope's Apostolic Vicar in Malabar. There is a College here for the sacerdotal office, in which the Students (from ten to twenty in number) are instructed in the *Latin* and *Syriac*

Languages. At Pulingunna there is another College, in which the Syriac alone is taught. Here I counted twelve Students. The Apostolic Vicar superintends sixty-four Churches; exclusive of the forty-five governed by the Archbishop of Cranganore, and exclusive of the large Dioceses of the Bishops of Cochin and of Quilon, whose Churches extend to Cape Comorin, and are visible from the sea. The view of this assemblage of Christian congregations excited in my mind mingled sensations of pleasure and regret; of pleasure to think that so many of the Hindoos had been rescued from the idolatry of Brahma, and its criminal worship; and of regret when I reflected that there was not to be found among the whole body, one copy of the Holy Bible.

'The Apostolic Vicar is an Italian, and corresponds with the Society "de propaganda Fide." He is a man of liberal manners, and gave me free access to the archives of Verapoli, which are upwards of two centuries old. In the library I found many volumes marked 'Liber hereticus prohibitus.' Every step I take in Christian India, I meet with a memento of the Inquisition. The Apostolical Vicar, however, does not acknowledge its authority, and places himself under British protection. He spoke of the Inquisition with just indignation, and, in the presence of the British Resident, called it 'a horrid Tribunal.' I asked him if he thought I might with safety visit the Inquisition, when I sailed past Goa; there being at this time a British force in its vicinity. It asserted a personal jurisdiction over natives

who were now British subjects: and it was proper the English Government should know something of its present state. The Bishop answered, 'I do not know what you might do, under the protection of a British force; but I should not like (smiling, and pressing his capacious sides,) to trust *my* body in their hands.'.

'We then had some conversation on the subject of giving the Scriptures to the native Roman Catholics. I had heard before, that the Bishop was by no means hostile to the measure. I told him that I should probably find the means of translating the Scriptures into the Malabar Language, and wished to know whether he had any objection to this mode of illuminating the ignorant minds of the native Christians. He said he had none. I visited the Bishop two or three times afterwards. At our last interview he said, 'I have been thinking of the good gift you are meditating for the native Christians; but believe me, the Inquisition will endeavor to counteract your purposes by every means in their power. I afterwards conversed with an intelligent native Priest, who was well acquainted with the state and character of the Christians, and asked him whether he thought they would be happy to obtain the Scriptures? 'Yes,' answered he, '*those who have heard of them.*' I asked if he had got a Bible himself? 'No,' he said; 'but he had seen one at Goa.' '

'Angamalee, a Syrian town, containing three Churches, January, 1807.

'I have penetrated once more inland, to visit the Syrian Churches. At the town of Cenotta,

I was surprised to meet with Jews and Christians in the same street. The Jews led me first to their Synagogue, and allowed me to take away some manuscripts for money. The Syrian Christians then conducted me to their ancient Church. I afterwards sat down on an eminence above the town, to contemplate this interesting spectacle; a Jewish Synagogue, and a Christian Church, standing over against each other; exhibiting, as it were, during many revolving ages, the LAW and the GOSPEL to the view of the heathen people.

'Angamalee is one of the most remote of the Syrian towns in this direction, and is situated on a high land. This was once the residence of the Syrian Bishop. The inhabitants told me, that when *Tippoo* Sultan invaded Travancore, a detachment of his cavalry penetrated to Angamalee, where they expected to find great wealth, from its ancient fame. Being Mahomedans, they expressed their abhorrence of the Christian religion, by destroying one of the lesser Churches, and stabling their horses in the great Church. In this place I have found a good many valuable manuscripts. I have been led to suppose, from the statement of the Portuguese historians, that possibly all the Syriac MSS. of the Bible had been burned by the Romish Church at the Synod of Diamper in 1599. But this was not the case. The Inquisitors condemned many books to the flames; but they saved the Bible; being content to order that the Syriac Scriptures should be amended agreeably to the Vulgate of Rome. But many Bibles and other volumes were not

produced at all. In the Acts of the Council of Nice it is recorded, that Johannes, Bishop of India, signed his name at that Council in A.D. 325. The Syriac version of the Scriptures was brought to India according to the popular belief, before the year 325. Some of their present copies are certainly of ancient date. Though written on a strong thick paper, like that of some MSS. in the British Museum, commonly called Eastern paper, the ink has, in several places, eat through the material in the exact form of the letter. In other copies, where the ink had less of a corroding quality, it has fallen off, and left a dark vestige of the letter, faint indeed, but not, in general, illegible. There is a volume, which was deposited in one of the remote Churches, near the mountains, which merits a particular description. It contains the Old and New Testaments, engrossed on strong vellum, in large folio, having three columns in a page; and is written with beautiful accuracy. The character is Estrangelo Syriac; and the words of every book are numbered. But the volume has suffered injury from time or neglect. In certain places the ink has been totally obliterated from the page, and left the parchment in its state of natural whiteness: but the letters can, in general, be distinctly traced from the impress of the pen, or from the partial corrosion of the ink. I scarcely expected that the Syrian Church would have parted with this manuscript. But the Bishop was pleased to present it to me, saying, 'It will be safer in your hands than in our own;' alluding to the revolutions in Hindostan.

'And yet,' said he, 'we have kept it, as some think, for near a thousand years.' 'I wish,' said I, 'that England may be able to keep it a thousand years.' In looking over it I find the very first proposed emendation of the Hebrew Text by Dr. Kennicott (Gen. iv, 8,) in this manuscript, and, no doubt, it is the right reading. The disputed passage in 1 John v, 7, is not to be found in it; nor is this verse to be found in any copy of the Syriac Scriptures which I have yet seen.* The view of these copies of the Scriptures, and of the Churches which contain them, still continues to excite a pleasing astonishment in my mind: and I sometimes question myself, whether I am indeed in India, in the midst of the Hindoos, and not far from the equinoctial line. How wonderful it is, that, during the dark ages of Europe, whilst ignorance and superstition, in a manner, denied the Scriptures to the rest of the world, the Bi-

* Notwithstanding this omission, the author believes the passage to be genuine. The foundation on which he builds this opinion, is the following: Considering, as he does, that learning and argument on both sides, have been nearly equal, he would rest the genuineness of the verse on the answer to the following question: "Which is most likely to be true, that the *Arians* of the fourth century, in their fury against the Church should silently *omit* a testimony, (in transcribing their copies) which, if true, destroyed their whole system; or that the general Church should directly *forge* and insert it?"

This appears to the author to be the just mode of stating the question; but he has certainly no wish to awaken the controversy concerning this verse. If it be genuine it is only one of the hewn-stones of the temple. If it be not genuine, it is not a corner-stone,

ble should have found an asylum in the mountains of Malay-ala, where it was freely read by upwards of an hundred Churches!

'But there are other ancient documents in Malabar, not less interesting than the Syrian Manuscripts. The old Portuguese historians relate, that soon after the arrival of their countrymen in India, about 300 years ago, the Syrian Bishop of Angamalee (the place where I now am) deposited in the Fort of Cochin, for safe custody, certain *tablets of brass*, on which were engraved rights of nobility, and other privileges granted by a Prince of a former age; and that while these Tablets were under the charge of the Portuguese, they had been unaccountably lost, and were never after heard of. Adrian Moens, a Governor of Cochin in 1770, who published some account of the Jews of Malabar, informs us that he used every means in his power, for many years, to obtain a sight of the famed Christian Plates; and was at length satisfied that they were irrecoverably lost, or rather, he adds, that *they never existed.* The Learned in general, and the Antiquarian in particular, will be glad to hear that these ancient Tablets have been recovered within this last month by the exertion of Lieutenant Colonel Macaulay, the British Resident in Travancore, and are now officially deposited with that Officer.

'The Christian Tablets are six in number. They are composed of a mixed metal. The engraving on the largest plate is thirteen inches long by about four broad. They are closely written four of them on both sides of

the plate, making in all eleven pages. On the plate reputed to be the oldest, there is writing perspicuously engraved in *nail-headed* or triangular headed letters resembling the *Persepolitan* or Babylonish. On the same plate there is writing in another character, which is supposed to have no affinity with any existing character in Hindostan. The grant on this appears to be witnessed by four Jews of rank, whose names are distinctly engraved in an old Hebrew character resembling the alphabet called the *Palmyrene*, and to each name is perfixed the title of "*Magan*," or Chief, as the Jews translated it. It may be doubted, whether there exist in the world many documents of so great length which are of equal antiquity, and in such faultless preservation, as the Christian Tablets of Malabar. The Jews of Cochin indeed contest the palm of antiquity: for they also produce two Tablets containing privileges granted at a remote period; of which they presented to me a Hebrew translation. As no person can be found in this country who is able to translate the Christian Tablets, I have directed an engraver at Cochin to execute a copper-plate fac simile of the whole, for the purpose of transmitting copies to the learned Societies in Asia and Europe. The Christian and Jewish plates together make fourteen pages. A copy was sent in the first instance to the Pundits of the Shanscrit College at Trichiur, by direction of the Rajah of Cochin; but they could not read the character. From this place I proceed to Cande-nad, to visit the Bishop once more before I return to Bengal.'

THE MALABAR BIBLE.

After the Author left Travancore, the Bishop prosecuted the translation of the Scriptures into the Malabar Language without intermission until he had completed the New Testament. The year following, the Author visited Travancore a second time, and carried the Manuscript to Bombay to be printed! an excellent fount of Malabar types having been recently cast at that place. Learned natives went from Travancore to superintend the press; and it is probable that it is now nearly finished, as a copy of the Gospels of St. Matthew and St Mark, beautifully printed was received in England some time ago. This version of the Scriptures will be prosecuted until the whole Bible is completed and copies circulated throughout the Christian regions of Malabar.*

*The Author received from the Syrian Christians the names of several Christian churches in *Mesopotamia* and *Syria*, with which they formerly had intercourse, and which constitute the remnant of the ancient church of Antioch. These have, for the most part, remained in a tranquil state under Mahomedan dominion, for several ages; and the Author promised the Syrian Bishop that he would visit them if circumstances permitted For this purpose he intended to have returned from India to Europe by a route overland; but the French influence at the Court of Persia at that time, prevented him. He has it now in contemplation to make a voyage from England, and to fulfil his promise if practicable; the relations of amity subsisting between Great Britian and the Porte and Persia rendering literary researches in these regions more easy than at any former period. He proposes also to visit

THE SYRIAC BIBLE.

It has been further in contemplation to print an edition of the Syriac Scriptures, if the public should countenance the design. This gift, it may be presumed, the English nation will be pleased to present to the Syrian Christians. We are already debtors to that ancient people. They have preserved the manuscripts of the Holy Scriptures incorrupt during a long series of ages, and have now committed them into our own hands. By their long and energetic defence of pure doctrine against anti-christian error, they are entitled to the gratitude and the prayers of the rest of the Christian world. Further, they have preserved to this day the language in which our blessed Lord preached to men the glad tidings of Salvation. Their Scriptures, their doctrine, their language, in short their very existence, all add something to the evidence of the truth of Chistianity.

The motives then for printing an edition of the Syriac Bible are these:

1. To do honor to the language which was spoken by our blessed Savior when upon earth. 2. To do honor to that ancient Church, which has preserved his language and his doctrine. 3. As the means of perpetuating the true Faith in the same Church for ages to come. 4. As the means of preserving the pronunciation, and of cultivating the knowledge of the Syriac Language in the East; and 5. As the

JERUSALEM and the interior of Palestine, Greece, and the Archipelago, with the view of investigating subjects connected with the translation of the Scriptures, and the extension of Christianity.

means of reviving the knowledge of the Syriac Language in our own nation.

On the Author's return to England he could not find one copy of the Syriac Bible in a separate volume for sale in the kingdom. He wished to send a copy to the Syrian Bishop, as an earnest of more when an edition should be printed.

The Syriac Bible is wanted not only by the Churches of the Syrian Christians, but by the still more numerous Churches of the Syro-Romish Christians in Malabar, who also use the Syriae Language.

THE ROMISH CHRISTIANS IN INDIA.

In every age of the Church of Rome there have been individuals, of an enlightened piety, who derived their religion not from 'the commandments of men,' but from the doctrines of the Bible. There are at this day, in Indiaand in England, members of that communion, who deserve the affection and respect of all good men; and whose cultivated minds will arraign the corruptions of their own religion, which the Author is about to describe, more severely than he will permit himself to do. He is indeed prepared to speak of Roman Catholics with as much liberality as perhaps any Protestant has ever attempted on Christian principles: for he is acquainted with individuals, whose unaffected piety he considers a reproach to a great body of Protestants, even of the strictest sort. It is indeed painful to say any thing which may seem to feeling and noble minds ungenerous; but those enlightened persons,

whose good opinion it is desirable to preserve, will themselves be pleased to see that truth is not sacrificed to personal respect, or to a spurious candor. Their own Church sets an example of 'plainness of speech,' in the assertion of those tenets which it professes, some of which must be extremely painful to the feeling of Protestants in their social intercourse with Catholics; such as, 'That there is no salvation out of the pale of the Romish Church.'

This exclusive character prevents concord and intimacy between Protestant and Catholic families. On the principles of Infidelity they can associate very easily; but on the principles of Religion, the Protestant must ever be on the *defensive;* for the Romish Church excommunicates him: and although he must hope that some individuals do not maintain the tenet, yet his uncertainty as to the fact prevents that cordiality which he desires. Many excellent Catholics suffer unjustly in their intercourse with Protestants, from the ancient and exclusive articles of their own Church, which they themselves neither profess nor believe. If they will only intimate to their Protestant friends, that they renounce the exclusive principle, and that they profess the religion of the Bible; no more seems requisite to form with such persons the sincerest friendship on Christian principles.

At the present time we see the Romish Religion in Europe *without* dominion; and hence it is viewed by the mere philosopher with indifference or contempt. He is pleased to see, that the 'seven heads and the ten horns' are

taken away; and thinks nothing of the 'names of blasphemy.' But in the following pages, the Author will have occasion to shew what Rome is, as *having* dominion; and possessing it too within the boundaries of the British Empire.

In passing through the Romish Provinces in the East, though the Author had before heard much of the Papal corruptions, he certainly did not expect to see Christianity in the degraded state in which he found it. Of the Priests it may truly be said, that they are, in general better acquainted with the Veda of Brahma than with the Gospel of Christ. In some places the doctrines of both are blended. At Aughoor, situated between Tritchinopoly and Madura, he witnessed (in October 1806) the Tower of Juggernaut employed to solemnize a Christian festival. The old Priest Josephus accompanied him, when he surveyed the idolatrous car and its painted figures, and gave him a particular account of the various ceremonies which are performed, seemingly unconscious himself of any impropriety in them. The Author went with him afterwards into the Church, and seeing a book lying on the altar, opened it; but the Reader may judge of the surprise, when he found it was a Syriac volume, and was informed that the Priest himself was a descendant of the Syrian Christians, and belonged to what is called a Syro-Roman Church, the whole service of which is in Syriac. Thus, by the intervention of the Papal power, are the ceremonies of Moloch consecrated in a manner by the sacred Syriac Lan-

guage. What a heavy responsibility lies on Rome, for having thus corrupted and degraded that pure and ancient Church;

While the Author viewed these Christian corruptions in different places, and in different forms, he was always referred to the Inquisition at Goa, as the fountain-head. He had long cherished the hope, that he should be able to visit Goa before he left India. His chief objects were the following:

1. To ascertain whether the Inquisition actually refuse to recognize the Bible, among the Romish Churches in India. 2. To inquire into the state and jurisdiction of the Inquisition, particularly as it affected British subjects. 3. To learn what was the system of education for the Priesthood; and 4. To examine the ancient Church-libraries in Goa, which were said to contain all the books of the first printing.

He will select from his Journal, in this place, chiefly what relates to the Inquisition. He had learnt from every quarter, that this tribunal, formerly so well known for its frequent burnings, was still in operation, though under some restrictions as to the *publicity* of its proceedings, and that its power extended to the extreme boundary of Hindostan. That, in the present civilized state of Christian nations in Europe, an Inquisition should exist at all under their authority, appeared strange; but that a Papal tribunal of this character should exist under the implied toleration and countenance of the British Government; that Christians, being subjects to the British Empire, and in-

habiting the British territories, should be amenable to its power and jurisdiction, was a statement which seemed to be scarcely credible; but, if true, a fact which demanded the most public and solemn representation.

'Goa; Convent of the Augustinians, Jan. 23, 1808.

'On my arrival at Goa, I was received into the house of Captain Schuyler, the British Resident. The British force here is commanded by Colonel Adams, of his Majesty's 78th Regiment, with whom I was formerly well acquainted in Bengal.* Next day I was introduced by these gentlemen to the Vice-Roy of Goa, the Count de Cabral. I intimated to his Excellency my wish to sail up the river to Old Goa,† (where the Inquisition is,) to which he politely acceded. Major Pareira, of the Portuguese establishment, who was present, and to whom I had letters of introduction from Bengal, offered to accompany me to the city, and to introduce me to the Archbishop of Goa, the Primate of the Orient.

'I had communicated to Colonel Adams, and to the British Resident, my purpose of inquir-

*The forts in the harbor of Goa were then occupied by the British troops.

†There is Old and New Goa. The old city is about eight miles up the river. The Vice-Roy and the chief Portuguese inhabitants reside at New Goa, which is at the mouth of the river, within the forts of the harbor. The old city, where the Inquisition and the Churches are, is now almost entirely deserted by the secular Portuguese, and is inhabited by the Priests alone. The unhealthiness of the place, and the ascendency of the Priests, are the causes assigned for abandoning the ancient city.

ing into the state of the Inquisition These gentlemen informed me, that I should not be able to accomplish my design without difficulty; since every thing relating to the Inquisition was conducted in a very secret manner, the most respectable of the Lay Portuguese themselves being ignorant of its proceedings; and that, if the Priests were to discover my object, their excessive jealousy and alarm would prevent their communicating with me, or satisfying my inquiries on any subject.

'On receiving this intelligence, I perceived that it would be necessary to proceed with caution. I was, in fact, about to visit a republic of Priests; whose dominion had existed for nearly three centuries; whose province it was to prosecute heretics, and particularly the teachers of heresy; and from whose authority and sentence there was no appeal in India.*

'It happened that Lieutenant Kempthorne, Commander of His Majesty's brig Diana, a distant connexion of my own, was at this time in the harbor. On his learning that I meant to visit old Goa, he offered to accompany me; as did Captain Sterling of His Majesty's 48th regiment, which is now stationed at the forts.

*I was informed that the Vice-Roy of Goa has no authority over the Inquisition, and that he himself is liable to its censure. Were the British Government, for instance, to prefer a complaint against the Inquisition to the Portuguese Government at Goa, it could obtain no redress. By the very constitution of the Inquisition, there is no power in India that can invade its jurisdiction, or even put a question to it on any subject.

'We proceeded up the river in the British Resident's barge, accompanied by Major Pareira, who was well qualified, by a thirty years' residence, to give information concerning local circumstances. From him I learned that there were upwards of two hundred Churches and Chapels in the province of Goa, and upwards of two thousand Priests.

'On our arrival at the city,* it was past twelve o'clock: all the Churches were shut; and we were told that they would not be opened again till two o'clock. I mentioned to Major Pareira, that I intended to stay at Old Goa some days; and that I should be obliged to him to find me a place to sleep in. He seemed surprised at this intimation, and observed that it would be difficult for me to obtain a reception in any of the Churches or Convents, and that there were no private houses into which I could be admitted. I said I could sleep any where; I had two servants with me, and a travelling bed. When he perceived that I was serious in my purpose, he gave directions to a civil officer, in that place, to clear out a room

* We entered the city by the palace gate, over which is the statue of *Vasco de Gama*, who first opened India to the view of Europe. I had seen at *Calicut*, a few weeks before, the ruins of the SAMORIN'S Palace, in which Vasco de Gama was first received. The Samorin was the first native Prince against whom the Europeans made war. The empire of the Samorin has passed away; and the empire of his conquerors has passed away: and now imperial Britain exercises dominion. May imperial Britain be prepared to give a good account of her stewardship, when it shall be said unto her, 'Thou mayest be no longer steward.'

in a building which had been long uninhabited, and which was then used as a warehouse for goods. Matters at this time presented a very gloomy appearance; and I had thoughts of returning with my companions from this inhospitable place. In the mean time we sat down in the room I have just mentioned, to take some refreshment, while Major Pareira went to call on some of his friends. During this interval, I communicated to Lieutenant Kempthorne the object of my visit. I had in my pocket 'Dellon's Account of the Inquisition at Goa;'* and I mentioned some particulars. While we were conversing on the subject, the great bell of the Cathedral began to toll; the same which Dellon observes always tolls, before day-light on the morning of the Auto da Fe. I did not myself ask any questions of the people concerning the Inquisition; but Mr. Kempthorne made inquiries for me: and he soon found out that the Santa Casa, or Holy Office, was close to the house where they were then sitting. The gentlemen went to the window to view the horrid mansion; and I could see the indignation of free and enlightened men arise in the countenances of the two British officers, while they contemplated a place where formerly their own countrymen were condemned to the flames, and into which they

* Monsieur Dellon, a physician, was imprisoned in the dungeon of the Inquisition at Goa for two years, and witnessed an Auto da Fe, when some heretics were burned, at which time he walked barefoot. After his release he wrote the history of his confinement. His descriptions are in general very accurate.

themselves might now suddenly be thrown, without the possibility of rescue.

'At two o'clock we went out to view the Churches, which were now open for the afternoon service; for there are regular daily masses; and the bells began to assail the ear in every quarter.

'The magnificence of the Churches of Goa far exceeded any idea I had formed from the previous description. Goa is properly a city of Churches; and the wealth of provinces seems to have been expended in their erection. The ancient specimens of architecture at this place far excel any thing that has been attempted in modern times in any other part of the East, both in grandeur and in taste. The Chapel of the Palace is built after the plan of St. Peter's at Rome, and is said to be an accurate model of that paragon of architecture. The Church of St. Dominic, the founder of the Inquisition, is decorated with paintings of Italian masters. St. Francis Xavier lies enshrined in a monument of exquisite art, and his coffin is enchased with silver and *precious stones*. The Cathedral of Goa is worthy of one of the principal cities of Europe; and the Church and Convent of the Augustinians (in which I now reside) is a noble pile of building, situated on an eminence, and has a magnificent appearance from afar.

'But what a contrast to all this grandeur of the Churches is the worship offered in them! I have been present at the service in one or other of the Chapels every day since I arrived; and I seldom see a single worshipper but the

ecclesiastics. Two rows of native Priests kneeling in order before the altar, clothed in coarse black garments, of sickly appearance and vacant countenance, perform here, from day to day, their laborious masses, seemingly unconscious of any other duty or obligation of life.

'The day was now far spent, and my companions were about to leave me. While I was considering whether I should return with them, Major Pareira said he would first introduce me to a priest, high in office, and one of the most learned men in the place. We accordingly walked to the Convent of the Augustinians, where I was presented to Josephus a Doloribus, a man well advanced in life, of pale visage and penetrating eye, rather of a reverend appearance, and possessing great fluency of speech and urbanity of manners. At first sight he presented the aspect of one of those acute and prudent men of the world, the learned and respectable Italian Jesuits, some of whom are yet found, since the demolition of their order, reposing in tranquil obscurity, in different parts of the East. After half an hour's conversation in the Latin language, during which he adverted rapidly to a variety of subjects, and inquired concerning some learned men of his own Church, whom I had visited in my tour, he politely invited me to take up my residence with him, during my stay at Old Goa. I was highly gratified by this unexpected invitation; but Lieutenant Kempthorne did not approve of leaving me in the hands of the *Inquisitor*. For judge of our surprise, when we discovered that

my learned host was one of the Inquisitors of the Holy office, the second member of that august tribunal in rank, but the first and most active agent in the business of the department. Apartments were assigned to me in the College adjoining the Convent, next to the rooms of the Inquisitor himself; and here I have been now four days at the very fountain head of information, in regard to those subjects which I wished to investigate. I breakfast and dine with the Inquisitor almost every day, and he generally passes his evenings in my apartment. As he considers my inquiries to be chiefly of a literary nature, he is perfectly candid and communicative on all subjects.

'Next day after my arrival, I was introduced by my learned conductor to the Archbishop of Goa. We found him reading the Latin Letters of St. Francis Xavier. On my adverting to the long duration of the city of Goa, while other cities of Europeans in India had suffered from war or revolution, the Archbishop observed, that the preservation of Goa was 'owing to the prayers of St. Francis Xavier.' The Inquisitor looked at me to see what I thought of this sentiment. I acknowledged that Xavier was considered by the learned among the English to have been a great man. What he wrote himself bespeaks him a man of learning, of original genius, and great fortitude of mind; but what others have written for him and of him has tarnished his fame, by making him the inventor of fables. The Archbishop signified his assent. He afterwards conducted me to his private chapel, which is decorated with

images of silver, and then into the Archiepiscopal Library, which possesses a valuable collection of books. As I passed through our Convent, in returning from the Archbishop's, observed among the paintings in the cloisters a portrait of the famous Alexis de Menezes, Archbishop of Goa, who held the Synod of Diamper near Cochin in 1599, and burned the books of the Syrian Christians. From the inscription underneath I learned that he was the founder of the magnificent Church and Convent in which I am now residing.

'On the same day I received an invitation to dine with the chief Inquisitor, at his house in the country. The second Inquisitor accompanied me, and we found a respectable company of Priests, and a sumptuous entertainment. In the library of the chief Inquisitor I saw a register, containing the present establishment of the Inquisition at Goa, and the names of all the officers. On asking the chief Inquisitor whether the establishment was as extensive as formerly, he said it was nearly the same. I had hitherto said little to any person concerning the Inquisition, but I had indirectly gleaned much information concerning it, not only from the Inquisitors themselves, but from certain Priests whom I visited at their respective convents; particularly from a Father in the Franciscan Convent, who had himself repeatedly witnessed an Auto da Fe.'

'Goa, Augustinian Convent, 26th Jan. 1808.

'On Sunday, after Divine service, which I attended, we looked over together the prayers and portions of Scripture for the day, which

led to a discussion concerning some of the doctrines of Christianity. We then read the third chapter of St. John's Gospel in the Latin Vulgate. I asked the Inquisitor whether he believed in the influence of the Spirit there spoken of. He distinctly admitted it; conjointly however he thought, in some obscure sense, with *water*. I observed that water was merely an emblem of the purifying effects of the Spirit, and could be *but* an emblem. We next adverted to the expression of St. John in his first Epistle; 'This is he that came by *water* and *blood:* even Jesus Christ; not by water only, but by water and blood:'—blood to atone for sin, and water to purify the heart; justification and sanctification: both of which were expressed at the same moment on the cross. The Inquisitor was pleased with the subject. I referred to the evangelical doctrines of Augustin (we were now in the Augustinian Convent) plainly asserted by that Father in a thousand places, and he acknowledged their truth. I then asked him in what important doctrine he differed from the Protestant Church? He confessed that he never had a theological discussion with a Protestant before. By an easy transition we passed to the importance of the Bible itself, to illuminate the priests and people. I noticed to him that after looking through the colleges and schools, there appeared to me to be a *total eclipse* of Scriptural light. He acknowledged that religion and learning were truly in a degraded state. I had visited the theological schools, and at every place I expressed my surprise to the tutors, in presence

of the pupils, at the absence of the Bible, and almost total want of reference to it. They pleaded the custom of the place, and the scarcity of copies of the book itself. Some of the younger Priests came to me afterwards, desiring to know by what means they might procure copies. This inquiry for Bibles was like a ray of hope beaming on the walls of the Inquisition.

'I pass an hour sometimes in the spacious library of the Augustinian Convent. There are many rare volumes, but they are chiefly theological, and almost all of the sixteenth century. There are few classics; and I have not yet seen one copy of the original Scriptures in Hebrew or Greek.'

'Goa, Augustinian Convent, 27th Jan. 1808.

'On the second morning after my arrival, I was surprised by my host, the Inquisitor, coming into my apartment clothed in *black robes* from head to foot; for the usual dress of his order is white. He said he was going to sit on the Tribunal of the Holy Office. 'I presume, Father, your august office does not occupy much of your time.' 'Yes,' answered he, 'much. I sit on the Tribunal three or four days every week.'

'I had thought, for some days, of putting Dellon's book into the Inquisitor's hands; for if I could get him to advert to the facts stated in that book, I should be able to learn, by comparison, the exact state of the Inquisition at the present time. In the evening he came in, as usual, to pass an hour in my apartment. After some conversation I took the pen in my hand

to write a few notes in my journal; and, as if to amuse him, while I was writing, I took up Dellon's book, which was lying with some others on the table, and handing it across to him, asked him whether he had ever seen it. It was in the French Language, which he understood well. 'Relation de l' Inquisition de Goa,' pronounced he, with a slow articulate voice. He had never seen it before, and began to read with eagerness. He had not proceeded far, before he betrayed evident symptoms of uneasiness. He turned hastily to the middle of the book, and then to the end, and then ran over the table of contents at the beginning, as if to ascertain the full extent of the evil. He then composed himself to read, while I continued to write. He turned over the pages with rapidity, and when he came to a certain place, he exclaimed in the broad Italian accent, 'Mendacium, Mendacium.' I requested he would mark those passages which were untrue and we should discuss them afterwards, for that I had other books on the subject. 'Other books,' said he, and he looked with an inquiring eye on those on the table. He continued reading till it was time to retire to rest, and then begged to take the book with him.

'It was on this night that a circumstance happened which caused my first alarm at Goa. My servants slept every night at my chamber door, in the long gallery which is common to all the apartments, and not far distant from the servants of the convent. About midnight I was waked by loud shrieks and expressions of terror, from some person in the gallery. In the

first moment of surprise I concluded it must be the *Alguazils* of the Holy Office, seizing my servants to carry them to the Inquisition. But, on going out, I saw my own servants standing at the door, and the person who had caused the alarm (a boy of about fourteen) at a little distance, surrounded by some of the Priests, who had come out of their cells on hearing the noise. The boy said he had seen a *spectre*, and it was a considerable time before the agitations of his body and voice subsided Next morning at breakfast the Inquisitor apologized for the disturbance, and said the boy's alarm proceeded from a 'phantasma animi,' a phantasm of the imagination.

'After breakfast we resumed the subject of the Inquisition. The Inquisitor admitted that Dellon's descriptions of the dungeons, of the torture, of the mode of trial, and of the Auto da Fe were, in general, just; but he said the writer judged untruly of the motives of the Inquisitors, and very uncharitably of the character of the Holy Church; and I admitted that, under the pressure of his peculiar suffering, this might possibly be the case. The Inquisitor was now anxious to know to what extent Dellon's book had been circulated in Europe. I told him that Picart had published to the world extracts from it, in his celebrated work called "Religious Ceremonies;" together with plates of the system of torture and burnings at the Auto da Fe. I added that it was now generally believed in Europe that these enormities no longer existed, and that the Inquisition itself had been totally suppressed; but that I

was concerned to find that this was not the case. He now began a grave narration to shew that the Inquisition had undergone a change in some respects, and that its terrors were mitigated.'*

*The following were the passages in Mr. Dellon's narrative, to which I wished particularly to draw the attention of the Inquisitor. Mr. D. had been thrown into the Inquisition at Goa and confined in a dungeon, ten feet square, where he remained upwards of two years, without seeing any person, but the gaoler who brought him his victuals, except when he was brought to his trial, expecting daily to be brought to the stake. His alleged crime was, charging the Inquisition with cruelty, in a conversation he had with a Priest at *Daman*, another part of India.

'During the months of November and December, I heard, every morning, the shrieks of the unfortunate victims, who were undergoing the *Question*. I remembered to have heard, before I was cast into prison, that the Auto da Fe was generally celebrated on the first Sunday in Advent, because on that day is read in the Churches that part of the Gospel in which mention is made of the LAST JUDGMENT; and the Inquisitors pretend by this ceremony to exhibit a lively emblem of that awful event. I was likewise convinced that there were a great number of prisoners, besides myself, the profound silence, which reigned within the walls of the building, having enabled me to count the number of doors which were opened at the hours of meals. However, the first and second Sundays of Advent passed by, without my hearing of any thing, and I prepared to undergo another year of melancholy captivity, when I was aroused from my despair on the 11th of January, by the noise of the guards removing the bars from the doors of my prison. The *Alcaide* presented me with a habit, which he ordered me to put on, and to make myself ready to attend him, when he should come again. Thus saying he left a lighted lamp in my dungeon. The

'I had already discovered, from written or printed documents, that the Inquisition of Goa was suppressed by Royal Edict in the year 1775, and established again in 1779. The Franciscan Father before mentioned witnessed the annual Auto da Fe, from 1770 to 1775. 'It was the humanity, and tender mercy of a good King,' said the old Father, 'which abolished the Inquisition.' But immediately on his death, the power of the Priests acquired the

guards returned, about two o'clock in the morning, and led me out into a long gallery, where I found a number of the companions of my fate, drawn up in a rank against a wall. I placed myself among the rest, and several more soon joined the melancholy band. The profound silence and stillness caused them to resemble statues more than the animated bodies of human creatures. The women, who were clothed in a similar manner, were placed in a neighboring gallery, where we could not see them; but I remarked that a number of persons stood by themselves at some distance, attended by others who wore long black dresses, and who walked backwards and forwards occasionally. I did not then know who these were: but I was afterwards informed that the former were the victims who were condemned to be burned, and the others were their confessors.

'After we were all ranged against the wall of this gallery, we received each a large wax taper. They then brought us a number of dresses made of yellow cloth, with the cross of St. Andrew painted before and behind. This is called the *San Benito*. The relapsed heretics wear another species of robe, called the *Samarra*, the ground of which is gray. The portrait of the sufferer is painted upon it, placed upon burning torches, with flames and demons all round. Caps were then produced called *Carrochas;* made of pasteboard, pointed like sugar-loves, all covered over with devils, and flames of fire.

ascendant, under the Queen Dowager, and the Tribunal was re-established, after a bloodless interval of five years. It has continued in operation ever since. It was restored in 1779, subject to certain restrictions, the chief of which are the two following, 'That a greater

'The great bell of the Cathedral began to ring a little before sunrise, which served as a signal to warn the people of Goa to come and behold the august ceremony of the Auto da Fe; and then they made us proceed from the gallery one by one. I remarked as we passed into the great hall, that the Inquisitor was sitting at the door with his secretary by him, and that he delivered every prisoner into the hands of a particular person who is to be his guard to the place of burning. These persons are called Parrians, or *Godfathers*. My Godfather was the commander of a ship. I went forth with him, and as soon as we were in the street, I saw that the procession was commenced by the Dominican Friars; who have this honor, because St. Dominic founded the Inquisition. These are followed by the prisoners who walk one after the other, each having his Godfather by his side, and a lighted taper in his hand. The least guilty go foremost; and as I did not pass for one of them, there were many who took precedence of me. The women were mixed promiscuously with the men. We all walked barefoot, and the sharp stones of the streets of Goa wounded my tender feet, and caused the blood to stream: for they made us march through the chief streets of the city: and we were regarded every where by an innumerable crowd of people, who had assembled from all parts of India to behold this spectacle; for the Inquisition takes care to announce it long before, in the most remote parishes. At length we arrived at the Church of St. Francis, which was, for this time, destined for the celebration of the Act of Faith. On one side of the Altar, was the Grand Inquisitor and his Counsellors; and on the other, the Vice-Roy of

number of witnesses should be required to convict a criminal than were before necessary;' and, 'That the Auto da Fe should not be held publicly as before; but that the sentences of

Goa and his Court. All the prisoners are seated to hear a Sermon. I observed that those prisoners who wore the *horrible Carrochas* came in last in the procession. One of the Augustin Monks ascended the pulpit, and preached for a quarter of an hour. The sermon being concluded, two readers went up to the pulpit, one after the other, and read the sentences of the prisoners. My joy was extreme, when I heard that my sentence was not to be burnt, but to be a galley slave for five years. After the sentences were read, they summoned forth those miserable victims who were destined to be immolated by the Holy Inquisition. The images of the heretics who had died in prison were brought up at the same time, their bones being contained in small chests covered with flames and demons. An officer of the secular tribunal now came forward, and seized these unhappy people, after they had each received a *slight blow upon the breast*, from the Alcaide, to intimate that they were *abandoned*. They were then led away to the bank of the river, where the Vice Roy and his Court were assembled, and where the faggots had been prepared the preceding day. As soon as they arrive at this place, the condemned persons are asked in what religion they choose to die; and the moment they have replied to this question, the executioner seizes them, and binds them to the stake in the midst of the faggots. The day after the execution, the portraits of the dead are carried to the Church of the Dominicans. The heads only are represented, (which are generally very accurately drawn; for the Inquisition keeps excellent limners for the purpose,) surrounded by flames and demons; and underneath is the name and crime of the person who has been burned." *Relation de l'Inquisition de Goa*, chap. xxiv.

the Tribunal should be executed privately; within the walls of the Inquisition.'

'In this particular, the constitution of the new Inquisition is more reprehensible than that of the old one; for, as the old Father expressed it, 'Nunc sigillum non revelat Inquisitio.' Formerly the friends of those unfortunate persons who were thrown into its prison, had the melancholy satisfaction of seeing them once a year walking in the procession of the Auto da Fe; or if they were condemned to die, they witnessed their death, and mourned for the dead. But now they have no means of learning for years whether they be dead or alive. The policy of this new code of concealment appears to be this, to preserve the power of the Inquisition, and at the same time to lessen the public odium of its proceedings, in the presence of British dominion and civilization. I asked the Father his opinion concerning the nature and frequency of the punishments within the walls. He said he possessed no certain means of giving a satisfactory answer; that every thing transacted there was declared to be 'sacrum et secretum.' But this he knew to be true, that there were continually captives in the dungeons; that some of them are liberated after long confinement, but that they never speak afterwards of what passed within the place. He added that, of all the persons he had known, who had been liberated, he never knew one who did not carry about with him what might be called, 'the mark of the Inquisition;' that is to say, who did not shew in the solemnity of his countenance, or in his peculiar demeanor, or

his terror of the Priests, that he had been in that dreadful place.

'The chief argument of the Inquisitor to prove the melioration of the Inquisition was the superior *humanity* of the Inquisitors. I remarked that I did not doubt the humanity of the existing officers; but what availed humanity in an Inquisitor? he must pronounce sentence according to the Laws of the Tribunal, which are notorious enough; and a *relapsed Heretic* must be burned in the flames, or confined for life in a dungeon, whether the Inquisitor be humane or not. But if, said I, you would satisfy my mind completely on this subject, 'shew me the Inquisition.' He said it was not permitted to any person to see the Inquisition. I observed that mine might be considered as a peculiar case; that the character of the Inquisition, and the expediency of its longer continuance had been called in question; that I had myself written on the civilization of India, and might possibly publish something more upon that subject, and that it could not be expected that I should pass over the Inquisition without notice, knowing what I did of its proceedings; but at the same time I should not wish to state a single fact without his authority, or at least his admission of its truth. I added that he himself had been pleased to communicate with me very fully on the subject, and that in all our discussions we had been actuated, I hoped, by a good purpose. The countenance of the Inquisitor evidently altered on receiving this intimation, nor did it ever after wholly regain its wonted frankness and placidity. After some hesitation, however, he said, he would take me with him to the In-

quisition the next day. I was a good deal surprised at this acquiescence of the Inquisitor, but I did not know what was in his mind.

'Next morning after breakfast my host went to dress for the Holy Office, and soon returned in his inquisitorial robes. He said he would go half an hour before the usual time, for the purpose of shewing me the Inquisition. The buildings are about a quarter of a mile distant from the convent, and we proceeded thither in our *Manjeels*.* On our arrival at the place, the Inquisitor said to me, as we were ascending the steps of the outer stair, that he hoped I should be satisfied with a transient view of the Inquisition, and that I would retire whenever he should desire it. I took this as a good omen, and followed my conductor with tolerable confidence.

'He led me first to the Great Hall of the Inquisition. We were met at the door by a number of well dressed persons, who, I afterwards understood, were the familiars, and attendants of the Holy Office. They bowed very low to the Inquisitor, and looked with surprise at me. The Great Hall is the place in which the prisoners are marshalled for the procession of the Auto da Fe. At the procession described by Dellon, in which he himself walked barefoot, clothed with the painted garment, there were

* The Manjeel is a kind of Palankeen common at Goa. It is merely a sea cot suspended from a bamboo, which is borne on the *heads* of four men. Sometimes a footman runs before, having a staff in his hand, to which are attached little bells or rings, which he jingles as he runs, keeping time with the motion of the bearers.

upwards of one hundred and fifty prisoners. I traversed this hall for some time, with a slow step, reflecting on its former scenes, the Inquisitor walking by my side, in silence. I thought of the fate of the multitude of my fellow-creatures who had passed through this place, condemned by a tribunal of their fellow-sinners, their bodies devoted to the flames, and their souls to perdition. And I could not help saying to him, 'Would not the Holy Church wish, in her mercy, to have those souls back again, that she might allow them a little further probation?' The Inquisitor answered nothing, but beckoned me to go with him to a door at one end of the hall. By this door he conducted me to some small rooms, and thence to the spacious apartments of the chief Inquisitor. Having surveyed these he brought me back again to the Great Hall; and I thought he seemed now desirous that I should depart. 'Now Father,' said I, 'lead me to the dungeons below; I want to see the captives.' 'No,' said he, 'that cannot be.' I now began to suspect that it had been in the mind of the Inquisitor, from the beginning, to shew me only a certain part of the Inquisition, in the hope of satisfying my inquiries in a general way. I urged him with earnestness, but he steadily resisted, and seemed to be offended, or rather agitated, by my importunity. I intimated to him plainly, that the only way to do justice to his own assertions and arguments, regarding the present state of the Inquisition, was to shew me the prisons and the captives. I should then describe only what I saw; but now

the subject was left in awful obscurity. 'Lead me down,' said I, 'to the inner building, and let me pass through the two hundred dungeons, ten feet square, described by your former captives. Let me count the number of your present captives, and converse with them. I want to see if there be any subjects of the British Government, to whom we owe protection. I want to ask how long they have been here, how long it is since they beheld the light of the sun, and whether they ever expect to see it again. Shew me the Chamber of Torture; and declare what modes of execution, or of punishment, are now practised within the walls of the Inquisition, in lieu of the public Auto da Fe. If, after all that has passed, Father, you resist this reasonable request, I shall be justified in believing, that you are afraid of exposing the real state of the Inqusition in India.' To these observations the Inquisitor made no reply; but seemed impatient that I should withdraw. 'My Good Father,' said I, 'I am about to take my leave of you, and to thank you for your hospitable attentions, (it had been before understood that I should take my final leave at the door of the Inquisition, after having seen the interior,) and I wish always to preserve on my mind a favorable sentin ent of your kindness and candor. You cannot, you say, shew me the captives and the dungeons; be pleased then merely to answer this question; for I shall believe your word: How many prisoners are there now below, in the cells of the Inquisition?' The Inquisitor replied, 'That is a question which I cannot answer.' On his

pronouncing these words, I retired hastily towards the door, and wished him farewell. We shook hands with as much cordiality as we could at the moment assume; and both of us, I believe, were sorry that our parting took place with a clouded countenance.

'From the Inquisition I went to the place of burning in the *Campo Santo Lazaro*, on the river side, where the victims were brought to the stake at the Auto da Fe. It is close to the palace, that the Vice-Roy and his Court may witness the execution; for it has ever been the policy of the Inquisition to make these spiritual executions appear to be the executions of the State. An old Priest accompanied me, who pointed out the place and described the scene. As I passed over this melancholy plain, I thought on the difference between the pure and benign doctrine, which was first preached to India in the Apostolic age, and that bloody code, which, after a long night of darkness, was announced to it under the same name! And I pondered on the mysterious dispensation, which permitted the ministers of the Inquisition, with their racks and flames, to visit these lands, before the heralds of the Gospel of Peace. But the most painful reflection was, that this tribunal should yet exist, unawed by the vicinity of British humanity and dominion. I was not satisfied with what I had seen or said at the Inquisition, and I determined to go back again. The Inquisitors were now sitting on the tribunal, and I had some excuse for returning; for I was to receive from the chief Inquisitor a letter which he said he would give me, before I left the place, for the British

Resident in Travancore, being an answer to a letter from that officer.

'When I arrived at the Inquisition, and had ascended the outer stairs, the door-keepers surveyed me doubtingly, but suffered me to pass, supposing that I had returned by permission and appointment of the Inquisitor. I entered the Great Hall, and went up directly towards the tribunal of the Inquisition, described by Dellon, in which is the lofty Crucifix. I sat down on a form, and wrote some notes; and then desired one of the attendants to carry in my name to the Inquisitor. As I walked up the Hall, I saw a poor woman sitting by herself, on a bench by the wall, apparently in a disconsolate state of mind. She clasped her hands as I pssed, and gave me a look expressive of her distress. This sight chilled my spirits. The familiars told me she was waiting there to be called up before the tribunal of the Inquisition. While I was asking questions concerning her crime, the second Inquisitor came out in evident trepidation, and was about to complain of the intrusion; when I informed him I had come back for the letter from the chief Inquisitor. He said it should be sent after me to Goa; and he conducted me with a quick step towards the door. As we passed the poor woman, I pointed to her, and said to him with some emphasis, "Behold, Father, another victim of the holy Inquisition!" He answered nothing. When we arrived at the head of the great stair, he bowed, and I took my last leave of Josephus a Doloribus, without uttering a word.'

The foregoing particulars concerning the Inquisition at Goa are detailed chiefly with this

view; that the English nation may consider whether there be sufficient ground for presenting a remonstrance to the Portuguese Government, on the longer continuance of that tribunal in India; it being notorious, that a great part of the Romish Christians are now under British protection. "The Romans," says Montesquieu, "deserved well of human nature, for making it an article in their treaty with the Carthaginians, that they should abstain from SACRIFICING their CHILDREN to their gods." It has been lately observed by respectable writers, that the English nation ought to imitate this example, and endeavor to induce her allies "to abolish the human sacrifices of the Inquisition;" and a censure is passed on our Government for their indifference to this subject.* The indifference to the Inquisition is attributable, we believe, to the same cause which has produced an indifference to the religious principles which first organized the Inquisition. The mighty Despot, who suppressed the Inquisition in Spain, was not swayed probably by very powerful motives of humanity; but viewed with jealousy a tribunal, which usurped an independent dominion; and he put it down, on the same principle that he put down the Popedom, that he might remain Pontiff and Grand Inquisitor himself. And so he will remain for a time, till the purposes of Providence shall have been accomplished by him. But are we to look on in silence, and to expect that further meliorations in human society are to be effected by despotism, or by great revolutions? "If,"

* *Edin. Rev.* No. XXXII. p. 449.

say the same authors, "while the Inquisition is destroyed in Europe by the power of despotism, we could entertain the hope, and it is not too much to entertain such a hope, that the power of liberty is about to destroy it in America; we might even, amid the gloom that surrounds us, congratulate our fellow-creatures on one of the most remarkable periods in the history of the progress of human society, the FINAL ERASURE *of the Inquisition from the face of the earth.*"* It will indeed be an important and happy day to the earth, when this final erasure shall take place; but the period of such an event is nearer, I apprehend, in Europe and America, than it is in Asia; and its termination in Asia depends as much on Great Britain as on Portugal: And shall not Great Britian do her part to hasten this desirable time? Do we wait, as if to see whether the power of Infidelity will abolish the other Inquisitions of the earth? Shall not we, in the mean while, attempt to do something on Christian principles, for the honor of God and of humanity? Do we dread even to express a sentiment on the subject in our legislative Assemblies, or to notice it in our Treaties? It is surely our duty to declare our wishes, at least, for the abolition of these inhuman tribunals, (since we take an active part in promoting the welfare of other nations,) and to deliver our testimony against them in the presence of Europe.

This case is not unlike that of the Immolation of Females; with this aggravation in re-

**Edin. Rev.* No. XXXII. p. 429.

gard to the latter, that the rite is perpetrated in our own territories. Our humanity revolts at the occasional description of the enormity; but the matter comes not to our own business and bosoms, and we fail even to insinuate our disapprobation of the deed. It may be concluded then, that while we remain silent and unmoved spectators of the flames of the Widow's Pile, there is no hope that we shall be justly affected by the reported horrors of the Inquisition.

TRANSLATIONS OF THE SCRIPTURES FOR THE ROMISH CHRISTIANS.

The principal languages spoken by the Romish Christians in India are these four; the Tamul, the Malabar, the Ceylonese, and the Portuguese. The Author has already had occasion to notice the three first. The Tamul version has been long since completed by the Protestant Missionaries; and the Malabar and the Ceylonese are in course of publication. It is now proper to explain, that excellent effects may be expected from the diffusion of the *Portuguese* Scriptures in India. The Portuguese Language prevails wherever there are, or *have been*, settlements of that nation. Their descendants people the coasts from the vicinity of the Cape of Good Hope to the Sea of China; beginning from Sofala, Mocaranga, Mosambique, (where there is a Bishop,) Zinzebar, and Melinda, (where there are many Churches,) on the East of Africa; and extending round by Babelmandel, Diu, Surat, Daman, Bombay, Goa, Calicut, Cochin, Angengo,

Tutecorin, Negapatam, Jaffnapatam, Columbo, Point de Galle, Tranquebar, Tanjore, Tritchinopoly, Porto-Novo, Pondicherry, Sadras, Madras, Masulipatam, Calcutta, Chinsurah, Bandel, Chittagong, Macao, and Canton; and almost all the islands of the Malayan Archipelago, which were first conquered by the Portuguese. The greater part of the Portuguese in India are now subjects of the British Empire. The Author visited most of the places above enumerated; and in many of them he could not hear of a single copy of the Portuguese Scriptures. There is a Portuguese Press at Tranquebar, and another at Vespery near Madras; and pecuniary aid only is wanted from Europe to multiply copies and to circulate them round the coasts of Asia. The Portuguese Language is certainly a most favorable medium for diffusing the true religion in the maritime provinces of the East.

THE COLLEGES AT GOA.

Goa will probably remain the theological school to a great part of India, for a long period to come. It is of vast importance to the interests of Christianity in the East, that this source of instruction should be purified. The appointed instrument for effecting this is the Bible. This is 'the salt which must be thrown into the fountain to heal the waters.' There are upwards of three thousand Priests belonging to Goa, who are resident at the place, or stationed with their cures at a distance. Let us send the Holy Scriptures to illuminate the Priests of Goa. It was distinctly expressed to

the Author, by several authorities, that they would gladly receive copies of the Latin and Portuguese Vulgate Bible from the hands of the English nation.

THE PERSIANS.

The Christian Religion flourished very generally in Persia till about A. D. 651; when, the Persians being subdued by the Saracens, Mahomedanism gradually acquired the predominance. Constantine the Great, addressed a letter to Sapor, King of Persia, which is preserved to this day, recommending the Christian Churches in his dominions, to his protection; and a Bishop from Persia was present at the Council of Nice in A. D. 325. It appears also that there was a translation of some portion of the Scriptures into the Persian Language at that period; for we are informed by Chrysostom that, 'the Persians, having translated the doctrines of the Gospel into their own tongue, had learned, though barbarians, the true philosophy;' and it is stated by another author in the following century, 'That the Hebrew writings were not only translated into the Greek, but into the Latin, Ethiopian, *Persian*, Indian, Armenian, Scythian, and Sarmatian Languages.'*

*Theodoret, vol. iv, p. 555. We have entirely lost sight of some of these versions in the obscurity of Mahomedan darkness. It is not even known what languages are intended by the *Scythian, Indian*, and *Sarmatian*. The Christian Church must now retrace her steps, and endeavor to recover a knowledge which she has lost.

In the beautiful homily of Chrysostom on Mary's Memorial, preached about A. D. 380. in which he enumerates those nations, who, in fulfilment of our Savior's prophecy. had 'spoken of the deed of Mary for a memorial of her,' he mentions the *Persians* first, and the Isles of *Britain* last. 'The Persians, Indians, Scythians, Thracians, Sarmatians, the race of the Moors, and the inhabitants of the *British Isles*, celebrate a deed performed in a private family in Judea by a woman that had been a sinner.'* He alludes to her pouring an alabaster box of spikenard on the head of Christ, thereby acknowledging him, while yet upon earth, as God's ANOINTED King, and embalming his body, (as our Lord himself explained it) in anticipation of his burial; concerning which act of faith and love he uttered the following prophetic declaration: 'Verily, I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, THIS ALSO that she hath done shall be spoken of for a MEMORIAL of her,' Mark xiv, 9. The Isles of Britain are now the *first* to restore this memorial, and the Gospel which recites it, to the Persians as well as to other Mahomedan nations, who were to lose it generally, during the great prophetic period of 1260 years.

A version of the four Gospels into the Persian Language of a former age remains to this day. It is a faithful translation, and seems to

*The argument of Chrysostom is this, that nothing could have given so permanent a celebrity to so private an occurrence, but the Divine Word of HIM who foretold it.

have been made immediately from the Syriac;* but the dialect and orthography are so ancient as to be scarcely intelligible even at Isfahan. The Romish Church has had several Missions in the kingdom of Persia for some centuries past. The Augustinian Mission from Goa commenced in the year 1602, 'and was permitted by Sultan Murad to build convents in all parts of the Empire.'† But they went into Persia, as into other countries, not with the design of instructing men in the Holy Scriptures, but of teaching them the tenets and ceremonies of Rome. To this day, they have not published, under all the advantages of toleration which they enjoyed, a translation of the Bible, or even of the New Testament, into the Persian Language.

It is a reproach to Christians, that the only endeavor to produce a translation of the Scriptures, into the language of that extensive kingdom should have been made by the Persians themselves. The representatives of the Christian Churches in Europe, of every denomination, may well blush, when they read the following authentic relation of an attempt made by a Persian King to procure a knowledge of our religion.

'Towards the close of the year 1740, Nadir Shah caused a translation of the four Evangelists to be made into Persian. The affair was put under the direction of Mirza Mehdee, a man of some learning, who, being vested with proper authority for the purpose, summoned

*This is the Version of the Polyglot.

†Fabricii Lux Evang. p. 639.

several Armenian Bishops, and Priests, together with divers Missionaries of the Romish Church, and Persian Mullahs to meet him at Isfahan. As to the latter, the Mahomedan Priests, they could not be gainers, since the change of religion, if any, was to be in prejudice of Mahomedanism. Besides, Nadir's conduct towards them had been severe, to an extreme and unprecedented degree; many of them therefore gave Mirza Mehdee large bribes to excuse their absence. Among the Christians summoned on this occasion, only one Romish Priest, a native of Persia, was a sufficient master of the language to enter upon a work of so critical a nature. As to the Armenian Christians, although they are born subjects to Persia, and intermixed with the inhabitants, yet there are very few of them who understand the language fundamentally. It was natural to expect, that Mirza Mehdee, and the Persian Mullahs, would be more solicitous to please Nadir, and to support the credit of Mahomedanism, than to divest themselves of prejudices, and become masters of so important a subject. This translation was dressed up with all the glosses which the fables of the Koran could warrant. Their chief guide was an *ancient Arabic and Persian translation.* Father de Vignes, a Romish Priest, was also employed in this work, in which he made use of the Vulgate edition. They were but six months in completing this translation, and transcribing several fair copies of it.

'In May following, Mirza Mehdee with the Persian Mullahs and some of the Christian

Priests set out from Isfahan for the Persian Court, which was then held in encampment near Teheran. Nadir received them with some marks of civility, and had a cursory view of the performance. Some part of it was read to him; on which occasion he made several ludicrous remarks on the mysterious parts of the Christian Religion; at the same time he laughed at the Jews, and turned Mahomed and Ali equally into ridicule.' And after some expressions of levity, intimating that he could himself make a better religion, than any that had yet been produced, 'he dismissed these churchmen and translators with some small presents, not equal in value to the expense of the journey.'*

This version of the Gospels, prepared by command of Nadir Shah, is probably the same with that which is sometimes found in the hands of the Armenian Priests in India. A copy was lately shewn to an Oriental scholar in Bengal, who observed, 'that if this was the same, he did not wonder at Nadir's contempt of it.'

The number of natives already professing Christianity in Persia, and who are prepared to receive a translation of the Scriptures, is very considerable. They consist of four or five classes, viz. the Georgian, the Armenian, the Nestorian, the Jacobite, and the Romish Christians. The *Georgians* have the Bible in the Georgian Language, which was printed at Moscow in 1743; but the language is not so generally cultivated among the higher ranks

*Hanway's Travels.

as the Persian. It probably bears the same relation to the Persian, which the Welsh does to the English. The *Armenians* have a version of the Bible in their own proper tongue, but the copies are few in number. The *Nestorian* and *Jacobite* Christians use the Syriac Bible: but it is yet more rare than the Armenian. There are, besides, multitudes of *Jews* in Persia, who, as well as these different classes of Christians, commonly speak the vernacular language of the country.

The Persian Language is known far beyond the limits of Persia proper. It is spoken at all the Mussulman Courts in India, and is the usual language of judicial proceedings under the British Government in Hindostan. It is next in importance to the Arabic and Chinese, in regard to the extent of territory through which it is spoken, being generally understood from Calcutta to Damascus.

Here then is a language, spoken over nearly one quarter of the globe, the proper tongue of a great kingdom, in which an attempt has already been made by royal authority to obtain a translation of the Christian Scriptures; and where there are, at a low computation, two hundred thousand Christians ready to receive them. Many of the Persians themselves would read the Bible with avidity, if presented to them in an inviting form. The cause of the little jealousy of Christianity in Persia, compared with that which is found in other Mahomedan States, is to be ascribed to these two circumstances; first, That Christianity has always existed in Persia: the Christian natives

forming a considerable part of the population; and secondly, That the Persians themselves profess so lax a system of Islamism that they have been accounted by some Mussulmans a kind of heretics.

It will form an epoch in the history of Persia, when a version of the Old and New Testaments shall begin to be known generally in that country. But the narrative of Nadir Shah's attempt sufficiently proves that no ordinary scholar is qualified to undertake it. The author of such a translation must be a perfect master of the Arabic Language, the mother of the Persic, and familiar with the popular and classical Persian. He must, moreover, have access to the Scriptures in their *original* tongues. Such a person, we think, has been found in SABAT of Arabia, who is accounted by competent judges, 'to be the first Arabic scholar of the age.'* He has been employed for nearly four years past in translating the Scriptures into the Persian and Arabic Languages, in conjunction with Mirza Fitrut of Lucknow, and other learned natives. Mirza is himself a Persian by descent, and a man of liberal learning among his countrymen. He visited England some years ago, and was afterwards appointed a Persian teacher, and a translator of the Scriptures in the College of Fort William. These versions by Sabat and Mirza, are conducted under the superintendance of the Rev. Henry Martyn, who is himself an Arabic and Persian scholar, and

*See *Report of Translations* by Rev. Henry Martyn, hereafter quoted.

skilled in the *original* tongues of the Sacred Scriptures. He is a chaplain to the Honorable the East India Company, and is now stationed at Cawnpore in Bengal, where his learned coadjutors also reside. The Gospels of St. Matthew and St. Luke, translated by Sabat into the Persian Language, have already been printed: and 800 copies are stated in the Report, dated May 1810, to have been deposited in the BIBLIOTHECA BIBLICA, at Calcutta, for sale.

THE ARABIANS.

ARABIA was the country in which St. Paul first opened his heavenly ministry. "When it pleased God," saith that Apostle, "who called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood; neither went I up to Jerusalem, but I went into ARABIA," Gal. i, 17. Christianity flourished very extensively in Arabia, during the first centuries. History informs us, that "the disciples of Christ had filled its provinces with the Churches of God;"* and frequent mention is made, in the early monuments, of the Bishops of Arabia.† This early influence of the Gospel in that region might be expected; for Arabia adjoins Palestine; and the climate of the country, and the manners and customs of the people, are nearly the same.

There are some circumstances which remarkably distinguish Arabia; a recollection of which, in connexion with others, ought now to

* *Procopious Gaz. Es.* xi. 14.

† See them enumerated in Beveridge's *Canones Conciliorum.* The Bishop of *Busorah* was present at the Council of Antioch in A. D. 269.

draw our attention to it. Arabia was inhabited by the first generations of men. There it pleased the Creator first to reveal himself to his creatures; and in its vicinity the Son of God assumed the human nature. In Arabia, the faculties of the human mind attain to as high a degree of strength and vigor, even at this day,* as in any other country in the world; and the symmetry and beauty of the human person in Arabia are not surpassed by any other portion of the human race.†

Arabia is also remarkable on another account. It was the theatre of the grand defec-

* See Letter from the Rev. Henry Martyn, concerning Sabat. "At intervals I read *Persian Poetry* with Mirza, and the *Koran* with Sabat. These Orientals, with whom I translate the Scriptures, require me to point out the connexion between every two sentences, which is often more than I can do. It is curious how accurately they observe all the rules of writing. Sabat, though a real Christian, has not lost a jot of his Arabian notions of superiority. He looks upon Europeans as mushrooms; and seems to regard my pretensions to any learning, as we should regard those of a savage or an ape." *N. B.* Mr. Martyn was Senior Wrangler, or first Mathematician of his year, at Cambridge, in 1801; and he had now been two years in society with Sabat.

† An intelligent Arabian, who had seen the English in India, observed to the Author, that he thought the *minds* of the English far superior to their *persons*. It seemed to him, that there was nothing striking or noble in the English *countenance*, compared with the dignity and beauty of the Arabians; that the faces were in general flat and torpid, and the eyes without fire. The Author informed him, that the English were composed of different nations, and most of these from cold and northern climates; that hence there was a great diversity in their appearance, some being of very

tion from Christianity, by the Mahomedan delusion, which was to extend to "a third part of men." This predicted apostasy was to be effected, not by returning to Paganism, but by a corruption of Christianity; that is, by admitting some part of the former revelation of God, and pretending to a new revelation. The delusion itself is aptly compared in the prophecy concerning it, to "*smoke* issuing from the bottomless pit;" and its great extent is expressed by its "darkening the *sun* and the *air*."* And since this defection was to be produced by a corruption of revealed Truth, it was necessary that the *Scriptures* should be first corrupted; for where the genuine Scriptures are in the hands of men, there is little danger of general infidelity. Accordingly, this preparative for the great Imposture took place in the fifth and sixth centuries. During that period, corrupt and apocryphal gospels prevailed so generally in Arabia, and the neighboring regions, that it is even doubtful whether Mahomed himself ever saw a genuine copy of the New Testament. It has been argued by learned men, from the internal evidence of his composition, that he did not. But now even the apocryphal gospels have vanished from view, by the long prevalence of the Koran.

ordinary aspect, and others of a dignity and beauty which even an Arabian would admire. He smiled at this, and observed that it was not likely that the Deity would select so remote, and cold a region of his globe for the *perfection* of man.

* Rev. ix, 2.

But the duration of this delusion was to have a limit. "The smoke was to darken the sun and the air" only for a definite period; namely, 1260 years. This period is expressed in prophetic Scripture in a *three-fold* form of words to evince its certainty.

1. "The Holy City shall they tread under foot *forty and two months*,"* Rev. xi, 2. This marks the period of the *Mahomedan* power. The same expression is applied afterwards to the duration of the *Papal* power. The depression of the true Faith was of course to last the same time; as expressed in the two following sentences.

2. "The Witnesses (for the true Faith) shall prophecy a *thousand two hundred and threescore days*, clothed in sackcloth,"† Rev. xi, 3.

3. "The Woman (or Church of Christ) fled into the wilderness, and was nourished for a *time*, *times*, and *half a time*."‡ Rev. xii, 14.

This last expression, "a time, times, and half a time," is also used by the prophet Daniel, who foretels the same events, to mark the period when God shall "have accomplished to scatter the powers of the holy people," and shall terminate his indignation against *Israel*. Dan. xii, 7.

It is very well known in the East at what time Mahomed appeared. Let the Mahomedan then be informed, that he is to count 1260 years from the Hejira, and then expect the fulfilment of a remarkable Prophecy, made by Christ,

* A day for a year;
42 months=42×30=1260 days . . =1260 years.
† A day for a year; 1260 days . . . . =1260 years.
‡ A time, times, and half a time=a year, two years and half of a year =forty-two months=1260 days } =1260 years.

whom the Koran acknowledges to be "a true Prophet." Let him be informed explicitly, that the reign of Mahomedanism will then have an end. And if he be unwilling to believe this, ask him if he does not already perceive the *decline* of Mahomedanism. If he be ignorant of this fact, inform him of the history of events. Instruct him, that the corruption of Christianity in the West by the Pope, was coeval with the corruption of Christianity in the East by Mahomed; that the decline of both these powers is, at this time, equally advanced; and that the fall of both is to be contemporaneous. If he be ignorant of the decline of Papal Rome, the Roman Catholic in the East will declare it to him.

Is there any man, calling himself a Christian, who thinks that these prophecies are dubious? If it be true that God hath, at any time, revealed himself to man, they are most certain. The Author would here observe, that the inattention of men in general to the fulfilment of the Divine predictions, does not proceed so commonly from principles of infidelity, as from ignorance of *facts*,—pure ignorance of historical facts. There are men of liberal education in England, who are more ignorant of the history of the world, ancient and modern, *in connexion with the revelation of God*, than some Hindoos and Arabians, whom we know in the East, who have not been Christians above a few years. Our Savior reprehended this neglect of 'the word spoken from heaven,' in these words: 'Ye can discern the face of the sky and of the earth, but how is it that ye cannot discern THIS TIME?' Luke xii, 56.

The Author has noticed the foregoing circumstances in connexion with Arabia, to illustrate the importance of preparing a version of the Scriptures for that country, at the present era. But the Arabic language hath gone forth far beyond the bounds of Arabia, and is known to almost 'a third part of men' in the East. The Koran has consecrated it in the eyes of millions, in central Asia, on the continent of Africa, and in the isles of the Indian Ocean.

A version of the whole Bible in Arabic has come down to us; but it is now antiquated, like the Persian, both in dialect and orthography. It does not appear that any composition in a living language, of a higher date than about five hundred years, can be of popular use, unless we learn it from our infancy. The language of our own Scriptures becomes now peculiar in many respects, and distinct from the popular speech. It is supposed, that the Arabic Translation is upwards of a thousand years old. Had there been no interruption in the profession of Christianity in Arabia, the ancient Translation might possibly have sufficed: in like manner as the Hebrew is still understood by the Jews, and the Syriac by the Syrian Christians. But when a new religion is to be proposed to a people, we must use the most dignified medium, and present it in the language which is in popular use. The present Arabic Translation in the Polyglot is perfectly intelligible to those who will study it with a lexicon; but we certainly cannot offer it at this time as conveying the meaning of the Christian Scriptures to the Land of Yemen, or Arabia the Happy.

Soon after Sábat, the Arabian, had been converted to Christianity,* the object which chiefly occupied his thoughts, was a translation of the Scriptures for his native country. He himself could easily read and understand the existing translation; for he is a learned man, and acquainted radically with every dialect of the language; and it was by means of that translation that he himself became a Christian,† but he says he should be ashamed to offer the Bible to his countrymen in its present form; such a version would neither be acceptable to the learned, nor intelligible to the unlearned.

This noble Arabian has been now three years, or more, employed in translating the Scriptures into the Arabic Language, with the aid of other learned Asiatics, under the superintendance of the Rev. H. Martyn, who has himself been long a student of the Arabic Tongue. Mr. Martyn has lately stated their reasons for undertaking a new translation, which the Author will here subjoin, in deference to the learned at home, who may think some further explanation necessary.

* See account of his conversion in the "Star in the East," at the end of this volume.

† The copy of the New Testament, which fell into the hands of Sabat, was one of the edition published in 1727 by "the Society for promoting Christian Knowledge," revised by Salomon Negri. An investment of these Arabic Testaments, was sent about 1759, to the Society's Missionaries in Calcutta, who circulated them through different provinces. The following is a well attested fact: They sent some copies to the Mahomedan Priests at Delhi, who "requested that the supply might be continued." See Proceedings of the Society of that period.

'Of the Arabic version of the Polyglot, the late professor Carlyle, in his copy of Proposals for printing a new edition of it, speaks in the highest terms, and observes, that it was used both by Jews and Christians as a faithful and elegant representation of their respective books of faith. But even supposing that both Jews Christians are satisfied with the translation, no one, who has had an opportunity of observing the degraded state of these people in the East, would admit them as competent judges of the Arabic. The professor has adduced, in favor of the version in question, the opinions of Erpenius, Gabriel Sionita, and Pocock, names of high consideration in Arabic learning, particularly the last. It is certain, however, that such of the Mahomedans as have seen this version, think very differently of it. If we would invite the fastidious Mussulman to review the sacred law which he supposes abrogated, let us not neglect our present opportunities; but, with such an instrument as Sabat in our possession, let us attempt at least, to send forth the Scriptures in a style which shall command respect, even in Nujed and Hejaz.'

Mr. Martyn adverts to the new edition of the Polyglot translation, now publishing in England, under the patronage of the Bishop of Durham, and highly commends the design. "We rejoice," writes he, "to hear that the old Polyglot is going forth at last in a new dress. It may be useful to some in Asia, as it was to Sabat." And, in regard to the extent of country through which the Arabic is spoken, he observes, that the Arabic translation is of more

importance than one fourth of all the translations now in hand. "We will begin," says he, "to preach to Arabia, Syria, Persia, Tartary, part of India and of China, half of Africa, all the sea-coast of the Mediterranean and Turkey; and one tongue shall suffice for them all."

The proposal for publishing the Arabic Bible has already met with a very liberal patronage in India. It is intended to publish an edition of the New Testament, in a splendid form, for the use of the chief men in Arabia and Persia, resembling, as nearly as possible, their own beautiful writing. The Universities, and literary bodies in Europe, will, no doubt, be disposed to subscribe for some copies of this truly classical Work. It is stated in the last accounts, dated May 1810, that the translation of the New Testament was expected to be finished by the end of the year 1811.

THE ARABIC SCHOOL FOR THE TRANSLATION OF THE SCRIPTURES.

The Rev. Henry Martyn, B. D. Fellow of St. John's College, Cambridge, went out to India about five years ago. His qualifications for the general superintendance of scriptural translation, are truly respectable. After acquiring the highest academical honors in science, and a just celebrity for classical knowledge, he devoted himself to the acquirement of the Arabic and Hindostanee Languages. His mind was strongly impressed, at an early period, with the duty and importance of communicating the revealed Religion to heathen nations. He had a spirit to follow the steps of Swartz and

Brainerd, and preach to the natives in the woods; but his peculiar qualifications, as a critical scholar, have fixed him to the department of translation. He had not been long in Bengal before he was joined by Sabat and Mirza, and other learned natives; so that they now form an *Arabic School*, from which it is not pretended that there is any appeal in India.*

Mr. Martyn's own proper department is the Hindostanee Language. Soon after his arrival, he translated the *Liturgy* of the Church of England into that tongue; being the first who introduced the Church Service to our native subjects in Bengal. He found that many of the wives of the English soldiers were Hindostanee women, professing Christianity, but who did not understand the English Language, and being desirous to discharge faithfully the duties of his clerical office, he thought it proper to attempt such a translation. After reading prayers to the soldiers in English, he reads Hindostanee prayers to their wives, and to other natives. This original work, having received repeated revision and amendment, is esteemed by competent judges to be a perspicuous and faithful version of the sublime original. He also translated, about the same time, the Parables and parabolic speeches, or apophthegms, of our Savior, into the same language, with an explanation subjoined to each.

* As Mr. Martyn and his associates at Cawnpore constitute the Arabic School in India, for the translation of the Scriptures; so Dr. Carey, and the Missionaries at Serampore, compose the Shanscrit School. See two Memoirs lately published, and the Proceedings of the Baptist Society, published annually.

But the grand work which has chiefly engaged the attention of this Oriental Scholar, during the last four years, is his Translation of the whole Bible into the HINDOSTANEE Language. It has been often acknowledged, that a version of the Scriptures into what is justly called "the grand popular language of Hindostan," would be the most generally useful in India. Mr. Martyn is in no haste to print any part of his Work, being desirous that it should be first revised and approved by the best scholars. His chief difficulty is in settling the orthography of the language, and in ascertaining what proportion of words ought to be admitted from the Persian and Arabic fountains; for the Hindostanee is yet in its infancy, as a written and grammatical tongue; and it is probable, that Mr. Martyn's Work will contribute much to fix its standard. To evince the care and accuracy which he proposes to himself in this Translation, it will be proper to subjoin his last official Report on the subject, dated December, 1809.

"The Hindostanee New Testament has been finished some time, and submitted to the inspection of a variety of persons in different parts of the country; but the opinions formed of the Work have not hitherto appeared to justify its publication. I am perfectly convinced of the inutility of attempting to please all; yet I thought it better to withhold from the Press what longer experience, and the possession of more efficient instruments, might enable me to send forth, in a form more calculated to give general satisfaction. The person, whose assist-

ance I was most anxious to obtain, has once more joined me; and I am now willing to hope that the Word of God may be presented to the native of India, so as to be intelligible to the generality of readers. The grammar of the language is nearly fixed by Mr. Gilchrist's learned and useful labors; but it is still difficult to write in it with a view to general utility. For the higher Mahomedans and men of learning will hardly peruse, with satisfaction, a book in which the *Persian* has not lent its aid to adorn the style. To the rest, a larger proportion of *Hindoo* is more acceptable. The difficulty of ascertaining the point equally removed from either extreme, would be considerably lessened, were there any prose compositions in the language, of acknowledged purity. But unfortunately no such standard exists: no works of any description have been found but poems. Lately some translations in Hindostanee prose have issued from the College of Fort William; but as they have not yet stood the test of time, and are very little known in the country, they could not be safely referred to as a standard. Thus I have been left to the guidance of my own judgment far more than I could have wished."

In regard to the Arabic and Persian Translations, both of which Mr. Martyn superintends, as well as the Hindostanee, he thus writes:

"In the Persian and Arabic Translations there are happily no such difficulties. The valuable qualities of our Christian brother, Nathaneal Sabat, render this part of the work comparatively easy. As he is, I trust, a seri-

ous Christian, the study of the Word of God, and the translation of it, are of course a matter of choice with him, and a rigid adherence to the original a point of duty.* As a scholar, his acquirements are very considerable. He was educated under the care of the most learned man in Bagdad; and having continued to exercise himself in composition, he has acquired in consequence a critical acumen, and great command of words. His ill state of health renders it impossible to say exactly when the Work he has undertaken will be finished; but if nothing untoward should happen to interrupt us, you may expect the New Testament in the three languages, in the course of two years."

THE JEWS.

THERE are three remarkable prophecies concerning the Jews.

1. "The children of Israel shall abide many days without a King, and without a Prince, and without a Sacrifice, and without an Image, and without an Ephod, and without Teraphim," Hos. iii, 4.

* The solicitude of these translators to infuse the true meaning of the original into their versions, and not to trust entirely to the English Translation, will appear from the following observations of Mr. Martyn in his last letter. "The *Psalms* we must leave till the end of the New Testament, for this solid reason, that I do not understand a considerable portion of that book. Much of the present Translation is certainly unintelligible. It appears to me, that the two Royal Authors have suffered more from the plebian touch of their interpreters, than even the Prophets, or any others but Job. Hebrew has been of late my constant meditation."

2. "The Lord shall scatter thee among all people, from the one end of the earth even unto the other," Deut. xxix, 64; and yet, "the people shall dwell alone, and shall not be reckoned amongst the nations," Num. xxiii, 9.

3. "Thou shalt become an astonishment, a proverb, and a bye-word among all the nations whither the Lord shall lead thee. Among these nations shalt thou find no ease, neither shall the sole of thy foot have rest," Deut. xxviii, 37. 65.

The first of these prophecies is very remarkable; for whoever heard of a nation "abiding many days" without its civil and religious polity, and surviving its political existence? The very assertion seems to involve an absurdity. Did the Egyptians, Chaldeans, Greeks, or Romans survive their civil and religious polity?

The second prediction is not less singular than the former; for if the Jews were to be received among the nations of the earth, why should they not "be reckoned with the nations?" Would any man, in a remote age, venture to foretel that there was a certain nation, which, in the ages to come, would be received and tolerated by all other nations, merely to be persecuted?*

* To this day the Jews "are not reckoned" with the English nation. The prophetical record influenced the last parliamentary proceeding respecting them. In 1753, a Bill was passed to naturalize the Jews; but after a few months it was repealed, the voice of the people demanded that the devoted nation should "not be reckoned with them." So true it is that our last national deliberation concerning this people was influenced by the ancient prophecy. The time has now

But the third prophecy is such as must afford a contemplation to Infidelity, to the end of time. The Jews were to become "an astonishment, and a proverb, and a bye-word among all nations," because they shed the blood of the Savior of the world. Now it is not surprising that Christians should reproach them for such a crime. But how should we expect that they would be "trodden down of the heathen world," who never heard of such a Savior? Behold the Hindoo, at this day, punishing the Jew without knowing the crime of which he has been guilty!

These three prophecies have been manifestly fulfilled; and if we had no other evidence, this is sufficient to prove "that there is a God, and that he hath made a revelation to man."

There is a fourth prophecy concerning this people, which will shortly be accomplished. The Prophet Hosea, after foretelling that the children of Israel should abide many days without a King, adds these words: "Afterward shall they return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days," Hosea iii, 5.

The question, which is now in the mouth of every Christian, is that which was asked in the

come when Parliament may restore to the Jew the franchise of a fellow creature, without contravening the Divine decrees. It is prophesied again, that "Israel shall return to the Lord their God," and that the period of this event is not far remote. In obedience then to the dictate of this prophecy, let our Christian nation proceed, without delay, to take away the reproach of the Jewish people; and announce the act in the most public and solemn manner, as an example to the rest of the world.

vision of the prophet Daniel on the same subject; "How long shall it be to the end of these wonders?" Dan. xii, 6. When shall the "indignation against the holy people be accomplished?" Dan. xi, 31; that they may "return and seek the Lord their God, and David their king?"

To Daniel the Prophet, and to John the Evangelist, was given a revelation of the great events of the general Church to the end of time. Daniel foretels that the Christian Church shall be oppressed by the persecuting powers for "a time, times, and the dividing of a time," Dan. vii, 25. The same period he assigns for the accomplishment of the indignation against the holy people Israel. "One said, how long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever, that it shall be for a TIME, TIMES and a HALF; and when he shall have accomplished to scatter the power of the holy people, all these things shall be fulfilled," Dan. xii, 7. Now the same form of words is used in the Revelation of St. John, to express the duration of the Papal and Mahomedan powers. Oppressed by them, the Church of Christ was to remain desolate in the wilderness, "for a TIME, TIMES, and HALF of a TIME," Rev. xii, 14. Every one, who is erudite in sacred prophecy, will understand that this great period of Daniel and St. John commences at the same era, namely, the rise of

the persecuting powers; and that its duration is 1260 years.*

Here then are three great events hastening to their period; the extinction of the Papal dominion; the subversion of the Mahomedan power; and "the accomplishment of the Divine indignation against the holy people," or the return of the people of Israel "to seek the Lord their God, and David their king."

Our blessed Savior has not left an event of this importance without notice. "The JEWS," saith he, "shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," Luke xxi, 24. What these "times of the Gentiles" are, our Lord has explained in his subsequent Revelation to St. John. "The court which is without the temple is given unto the Gentiles; and the holy city shall they tread under foot FORTY and TWO MONTHS;" or, in prophetical language, at a day for a year, 1260 years. Rev. xi, 2.

The apostle Paul hath also recorded this event. "I would not, brethren, that ye should be ignorant of this mystery, that blindness, in part, is happened to ISRAEL, until the fulness of the Gentiles be come in; and so all Israel shall be saved," Rom. xi, 25. The fulness of time for the conversion of the Gentiles will be come in, when the Mahomedan and Papal obstructions are removed. Such events as the

* See this period explained in Smith's Dissertation on the Prophecies, relative to Antichrist, and the Last Times, p. 101; just published by Samuel T. Armstrong, Cornhill, Boston.

fall of the Pope in the West, and of Mahomed in the East, both of whom persecuted the Jews to death, will probably be the means of awakening the Jews to consider the evidences of that religion which predicted the rise and fall of both.

But the grand prophecy of the apostle Paul on this subject, is that which respects the *consequence* of the conversion of the Jews. "The receiving of the Jews," saith he, "What shall it be to the world, but LIFE FROM THE DEAD?" Rom.xi,15. Dispersed as they are in all countries, and speaking the languages of all countries, they will form a body of preachers ready prepared; and they need only say, "Behold the Scriptures of God, in our possession; read our history there, as foretold three thousand years ago, and read the events in the annals of nations. We are witnesses to the world, and the world to us. Let the whole race of mankind unite and examine the fact." "All ye inhabitants of the world, and dwellers on the earth, see ye, when the Lord lifteth up an ENSIGN on the mountains: and when he bloweth a TRUMPET, hear ye," Isaiah xviii, 3. Thus will their preaching be to the world "LIFE from the DEAD."

But if the conversion of Israel is to take place when the Papal and Mahomedan powers have fallen, and who does not see that these events are near at hand? it might be expected that some signs of conciliation between Jews and Christians would now begin to be visible. And is not this the fact? Christians in all countries begin to consider, that "the indigna-

tion against the holy people" is nearly accomplished. Many events declare it. The indignation of man is relaxing. The prophecies have been fulfilled regarding it. The GREAT CRIME at CALVARY has been punished by all nations; and we now hear the words of the Prophet addressing us, "Comfort ye, comfort ye my people, saith your God; speak ye comfortably to Jerusalem, and CRY unto her, that her warfare is accomplished, that her iniquity is pardoned," Isaiah xl, 1. This is the Divine command. And behold, Christians begin now, for the first time, "to speak comfortably to Jerusalem."

While the author was in the East, the state of the Jews, who are dispersed in different countries, frequently occupied his thoughts. He had heard that they existed in distinct colonies in certain parts of India; that some of them had arrived long before the Christian Era, and had remained in the midst of the Hindoos, to this time, a distinct and separate people, persecuted by the native princes, from age to age, and yet not destroyed; 'burning, like the bush of Moses, and not consumed;' and he had a strong desire 'to turn aside and see this great sight.' His mind was impressed with the conviction that their preservation, in such a variety of regions, and under such a diversity of circumstances, could be only effected by the interposition of the Divine PROVIDENCE, which reserved them, thus distinct, for some special and important purpose. And since the period of time for the accomplishment of this purpose was considered by many to be fast approaching, he wished to hear

the sentiments of the Jews from their own lips, and to learn their actual impressions, as to their present circumstances and future hopes.

In his Memorial respecting the Syrian Christians, presented to Marquis Wellesley, the Author also noticed the existence of an ancient colony of Jews on the coast of Malabar, particularly at Cochin; and as this place had recently become a part of the British Empire, by conquest from the Dutch, Lord William Bentinck, then Governor of Madras, who had received letters from the Supreme Government, was pleased to direct the civil officer, who had charge of the department of Cochin, to afford him every aid in the prosecution of his Researches. His first tour to Cochin was in November 1806, and he remained in the country till February 1807. He again visited it in January 1808. He has only room, in this present Work, to introduce a few notes from his Journal.

'Cochin, Feb. 4, 1807.

'I have been now in Cochin, or its vicinity, for upwards of two months, and have got well acquainted with the Jews. They do not live in the city of Cochin, but in a town about a mile distant from it, called Jews' Town. It is almost wholly inhabited by the Jews, who have two respectable synagogues. Among them are some very intelligent men, who are not ignorant of the present history of nations. There are also Jews here from remote parts of Asia, so that this is the fountain of intelligence concerning that people in the East; there being constant communication by ships with the

Red Sea, the Persian Gulf, and the mouths of the Indus. The resident Jews are divided into two clases called the Jerusalem or *White* Jews; and the ancient or *Black* Jews. The White Jews reside at this place. The Black Jews have also a Synagogue here; but the great body of that tribe inhabit towns in the interior of the province. I have now seen most of both classes. My inquiries referred chiefly to their antiquity, their manuscripts, and their sentiments concerning the present state of their nation.'

THE JERUSALEM OR WHITE JEWS.

'On my inquiry into the antiquity of the White Jews, they first delivered to me a narrative, in the Hebrew Language, of their arrival in India, which has been handed down to them from their fathers; and then exhibited their ancient brass Plate, containing their charter and freedom of residence, given by a King of Malabar. The following is the narrative of the events relating to their first arrival.

'"*After the second Temple was destroyed, (which may God speedily rebuild!) our fathers, dreading the Conqueror's wrath, departed from Jerusalem, a numerous body of men, women, priests, and Levites, and came into this land. There were among them men of repute for learning and wisdom; and God gave the people favor in the sight of the King who at that time reigned here, and he granted them a place to dwell in, called* Cranganor. *He allowed them a patriarchal jurisdiction within the district, with certain privileges of nobility; and*

the Royal Grant was engraved according to the custom of those days, on a plate of brass. This was done in the year from the creation of the world 4250 (*A. D.* 490;) *and this plate of brass we still have in possession. Our forefathers continued at Cranganor for about a thousand years, and the number of Heads who governed were seventy-two. Soon after our settlement, other Jews followed us from Judea; and among these came that man of great wisdom, Rabbi Samuel, a Levite of Jerusalem, with his son, Rabbi Jehuda Levita. They brought with them the* SILVER TRUMPETS, *made use of at the time of the* JUBILEE, *which were saved when the second temple was destroyed; and we have heard from our fathers, that there were engraven upon those trumpets the letters of the ineffable Name.* There joined us also from* Spain, *and other places, from time to time, certain tribes of Jews, who had heard of our prosperity. But at last, discord arising among ourselves, one of our Chiefs called to his assistance an Indian King, who came upon us with a great army, destroyed our houses, palaces, and strong holds, dispossessed us of Cranganor, killed part of us, and carried part into captivity. By these massacres we were reduced to a small number. Some of the exiles came and dwelt at*

*This circumstance of the *Jubilee Trumpets* is to be found in a similar account of the Jews of Malabar, published in the 'History of the Works of the Learned,' for March 1699. It is not necessary to suppose that these trumpets belonged to the Temple: for it is well known, that in every considerable town in Judea there were Jubilee trumpets.

Cochin, where we have remained ever since, suffering great changes from time to time. There are amongst us some of the children of Israel (Beni-Israel) who came from the country of Ashkenaz, from Egypt, from Tsoba and other places, besides those who formerly inhabited this country.' "

'The native annals of Malabar confirm the foregoing account in the principal circumstances, as do the Mahomedan histories of the later ages; for the Mahomedans have been settled here in great numbers since the eighth century.

'The desolation of Cranganor the Jews describe as being like the desolation of Jerusalem in miniature. They were first received into the country with some favor and confidence, agreeably to the tenor of the general prophecy concerning the Jews; for no country was to reject them: and after they had obtained some wealth, and attracted the notice of men, they are precipitated to the lowest abyss of human suffering and reproach. The recital of the sufferings of the Jews at Cranganor resembles much that of the Jews at Jerusalem, as given by Josephus.

'I now requested they would shew me their brass plate. Having been given by a native King, it is written, of course, in the *Malabaric* language and character; and is now so old that it cannot be well understood. The Jews preserve a Hebrew translation of it, which they presented to me: but the Hebrew itself is very difficult, and they do not agree among themselves, as to the meaning of some words. I have employed, by their permission, an engra-

ver at Cochin, to execute a fac-simile of the original plate, on copper.* This ancient document begins in the following manner, according to the Hebrew translation:†

"'*In the peace of God, the King, which hath made the earth according to his pleasure. To this God, I, AIRVI BRAHMIN, have lifted up my hand, and have granted by this deed, which many hundred thousand years shall run, —— I, dwelling in Cranganor, have granted, in the thirty-sixth year of my reign, in the strength of power I have granted, in the strength of power I have given in inheritance, to JOSEPH RABBAN.*"

'Then follow the privileges of nobility; such as permission to ride on the elephant; to have a herald to go before to announce the name and dignity; to have the lamp of the day; to walk on carpets spread upon the earth; and to have trumpets and cymbals sounded before him. King Airvi then appoints Joseph Rabban to be "Chief and Governor of the houses of congregation (the Synagogues), and of certain districts, and of the sojourners in them." What proves the importance of the Jews at the period when this grant was made, is, that it is signed by seven Kings as witnesses. 'And to this are witnesses, King Bivada Cubertin Mitadin, and

* The original is engraved on both sides of the plate, the fac-simile forms two plates. These are now deposited in the Public Library at the University of Cambridge.

† A copy of this Hebrew translation was sent to the University with the other MSS. I have a copy in my possession.

he is King of *Travancore*. King Airla Nada Mana Vikriin, and he is the *Samorin*. King Veloda Nada Archarin Shatin, and he is King of *Argot*.' The remaining four Kings are those of *Palgatchery*, *Colastri*, *Carbinath*, and *Varachangur*. There is no date in this document, further than what may be collected from the reign of the Prince, and the names of the royal witnesses. Dates are not usual in old Malabaric writings. One fact is evident, that the Jews must have existed a considerable time in the country, before they could have obtained such a grant. The tradition before mentioned assigns for the date of the transaction, the year of the Creation 4250, which is, in Jewish computation, A. D. 490. It is well known, that the famous Malabaric King, CERAM PERUMAL, made grants to the Jews, Christians, and Mahomedans, during his reign; but that Prince flourished in the eighth or ninth century.

THE BLACK JEWS.

'IT is only necessary to look at the countenance of the Black Jews to be satisfied that their ancestors must have arrived in India many ages before the White Jews. Their Hindoo complexion, and their very imperfect resemblance to the European Jews, indicate that they have been detached from the parent stock in Judea many years before the Jews in the West; and that there have been intermarriages with families not Israelitish. I had heard that those tribes, which had passed the Indus, have assimilated so much to the customs and habits of the countries in which they live, that they

may be sometimes seen by a traveller, without being recognized as Jews. In the interior towns of Malabar, I was not always able to distinguish the Jew from the Hindoo. I hence perceived how easy it may be to mistake the tribes of Jewish descent among the Affghans and other nations in the northern parts of Hindostan. The White Jews look upon the Black Jews as an inferior race, and as not of a *pure* cast; which plainly demonstrates that they do not spring from a common stock in India.

'The Black Jews communicated to me much interesting intelligence concerning their brethren the ancient Israelites in the East; traditional indeed in its nature, but in general illustrative of true history. They recounted the names of many other small colonies resident in northern India, Tartary and China; and gave me a written list of SIXTY-FIVE places. I conversed with those who had lately visited many of these stations, and were about to return again. The Jews have a never-ceasing communication with each other in the East. Their families indeed are generally stationary, being subject to despotic princes; but the men move much about in a commercial capacity; and the same individual will pass through many extensive countries. So that when any thing interesting to the nation of the Jews takes place, the rumor will pass rapidly throughout all Asia.

'I inquired concerning their brethren, the Ten Tribes. They said that it was commonly believed among them, that the great body of the Israelites are to be found in Chaldea, and in the countries contiguous to it, being the very

places whither they were first carried into captivity; that some few families had migrated into regions more remote, as to Cochin and Rajapoor in India, and to other places yet farther to the East; but that the bulk of the nation, though now much reduced in number, had not to this day removed two thousand miles from *Samaria*. Among the Black Jews I could not find many copies of the Bible. They informed me, that in certain places of the remote dispersion, their brethren have but some small portions of the Scriptures, and that the *prophetical* books were rare; but that they themselves, from their vicinity to the White Jews, have been supplied, from time to time, with the whole of the Old Testament.

'From these communications I plainly perceive the important duty which now devolves on Christians possessing the art of *printing*, to send to the Jews in the East, copies of the Hebrew Scriptures, and particularly of the *prophetical* books. If only the prophecies of *Isaiah* and *Daniel* were published among them, the effect might be great. They do not want the law so much. But the prophetical books would appear among them with some novelty, particularly in a detached form; and could be easily circulated through the remotest parts of Asia."

MANUSCRIPTS.

'ALMOST in every house I find Hebrew books, printed or manuscript; particularly among the White Jews. Most of the printed Hebrew of Europe has found its way to Cochin, through the medium of the Portuguese and Dutch com-

merce of former times. When I questioned the Jews concerning the old copies of the Scriptures which had been read in the Synagogues from age to age; some told me that it was usual to *bury* them, when decayed by time and use. Others said that this was not always the case. I despaired at first of being able to procure any of the old biblical writings; but after I had been in the country about six weeks, and they found I did not expect to obtain them merely as presents, some copies were *recovered.* The White Jews had only the Bible written on parchment, and of modern appearance, in their Synagogue; but I was informed that the Black Jews possessed formerly copies written on *Goat Skins;* and that in the Synagogue of the Black Jews there was an old Record Chest, into which the decayed copies of their Scriptures had been thrown. I accordingly went to the Synagogue with a few of the chief men, and examined the contents, which some of them said they had never looked at before, and did not seem greatly to value. The manuscripts were of various kinds, on parchment, goat-skins, and cotton paper. I negociated for them hastily, and wrapped them up in two cloths, and gave them to the Jews to carry home to my house. I had observed some murmuring amongst the bye-standers in the Synagogue, while I was examining the chest: and before we appeared in the streets, the alarm had gone forth, that the Christians were robbing the Synagogue of the Law. There were evident symptoms of tumult, and the women and children collected and were following us.

I requested some of the more respectable Jews to accompany me out of the town; but I had scarcely arrived at my own house at Cochin, when the persons who had permitted me to take the manuscripts, came in evident agitation, and told me I must restore them immediately to calm the popular rage. Others had gone to complain to the Chief Magistrate, Thomas Flower, Esq. And now I had lost my spoil, but for the friendly counsel and judicious conduct of Mr. Flower. He directed that all the manuscripts should be delivered up to him, and that there should be no further proceedings on the subject without his authority. To this the Jews agreed. There was some plea of justice on my side, as it was understood that I had given a valauble consideration. In the mean time he allowed a few days to pass, that the minds of the people might become tranquil, and he then summoned some of the more liberal men, and gave them a hearing on the subject. In the mean time I thought it prudent to retire from Cochin, for a day or two, and went to Cranganor, about sixteen miles off, to Colonel Macaulay, the British Resident at Travancore, who was then at the house of Mr. Drummond, the collector of Malabar. On my return to Cochin, Mr. Flower informed me that all the manuscripts were to be returned to my house; that I was to select what was *old*, and of little use to the Jews, and to give back to them what was *new*. The affair ended however in the Jews permitting me generously to retain some part of the *new*.

'I have since made a tour through the towns of the Black Jews in the interior of the coun-

try, *Tritoor*, *Paroor*, *Chenotta*, and *Malch*. I have procured a good many manuscripts, chiefly in the Rabbinical character, some of which the Jews themselves cannot read; and I do not know what to say to their traditions. A copy of the Scriptures belonging to the Jews of the East, who might be supposed to have had no communication with Jews in the West, has long been considered a desideratum in Europe; for the Western Jews have been accused by some learned men of altering or omitting certain words in the Hebrew Text, to invalidate the argument of Christians. But Jews in the East, remote from the controversy, would have no motive for such corruptions. One or two of the MSS. which I have just procured, will probably be of some service in this respect. One of them is an old copy of the Books of Moses, written on a roll of leather. The skins are sewed together, and the roll is about forty-eight feet in length. It is, in some places, worn out, and the holes have been sewed up with pieces of parchment. Some of the Jews suppose that this roll came originally from Senna in Arabia; others have heard that it was brought from Cashmir. The Cabul Jews, who travel into the interior of China, say that in some Synagogues the Law is still written on a roll of leather, made of Goats' Skins dyed red; not on vellum, but on a soft flexible leather; which agrees with the description of the roll above mentioned.*

* Mr. Yeates, formerly of All Souls College, Oxford, and editor of the Hebrew Grammar, has been employed by the Author for the last two years at Cambridge,

'Ever since I came among these people, and heard their sentiments on the prophecies, and their confident hopes of returning to *Jerusalem*, I have thought much on the means of obtaining a version of the NEW TESTAMENT in the Hebrew Language, and circulating it among them and their brethren in the East. I had heard that there were one or two translations of the Testament in their own possession, but they were studiously kept out of my sight, for a considerable time. At last however they were produced by individuals in a private manner. One of them is written in the small Rabbinical or Jerusalem character; the other in a large square letter. The history of the former is very interesting. The translator, a learned Rabbi, conceived the design of making an accurate version of the New Testament for the express purpose of *confuting* it. His style is copious and elegant, like that of a master in the language, and the translation is in general faithful. It does not indeed appear that he wished to pervert the meaning of a single sentence; but depending on his own abilities and renown as a scholar, he hoped to be able to controvert its doctrines, and to triumph over it by fair contest

in arranging and collating the Hebrew and Syriac MSS. brought from India. His collation of the roll of the Pentateuch above mentioned, is now finished, and will form a volume in quarto. The University has, with great liberality, resolved that this book shall be printed at the expense of the University, for the benefit of Mr. Yeates; and Dr. Marsh, the learned Editor of Michaelis, has written a note on the antiquity and importance of the manuscript, which will form a Preface to the work.

in the presence of the world. There is yet a mystery about the circumstances of this man's death, which time will perhaps unfold: the Jews are not inclined to say much to me about him. His version is complete, and written with greater freedom and ease towards the end than at the beginning. How astonishing it is that an enemy should have done this! that he should have persevered resolutely and calmly to the end of his work! not indeed always *calmly;* for there is sometimes a note of execration on the Sacred Person who is the subject of it, to unburden his mind and ease the conflict of his laboring soul. At the close of the Gospels, as if afraid of the converting power of his own translation, "he calls Heaven to witness that he had undertaken the work with the professed design of opposing the *Epicureans;*" by which term he contemptuously means the Christians.

'I have had many interesting conferences with the Jews on the subject of their present state; and have been much struck with two circumstances; their constant reference to the DESOLATION of Jerusalem, and their confident hope that it will be one day REBUILT. The desolation of the Holy City is ever present to the minds of the Jews, when the subject is concerning themselves as a *Nation;* for, though without a king and without a country, they constantly speak of the *unity* of their nation. Distance of time and place seems to have no effect in obliterating the remembrance of the Desolation. I often thought of the verse in the Psalms, "If I forget thee, O Jerusalem, let my right hand forget her cunning." They speak of Pa-

lestine as being close at hand, and easily accessible. It is become an ordinance of their Rabbins in some places, that when a man builds a new house, he shall leave a small part of it unfinished, as an emblem of ruin, and write on it these words, *Zecher Lachorchan*, i. e. In MEMORY of the DESOLATION.

'Their hopes of REBUILDING the walls of Jerusalem, the THIRD and LAST time, under the auspices of the Messiah, or of a second Cyrus, before his coming, are always expressed with great confidence. They have a general impression, that the period of their liberation from the Heathen is not very remote; and they consider the present commotions in the earth as gradually loosening their bonds. "It is," say they, "a sure sign of our approaching restoration, that in almost all countries there is a GENERAL RELAXATION of the persecution against us." I pressed strongly upon them the prophecies of Daniel. In former times that Prophet was not in repute among the Jews, because he predicted the coming of the Messiah at the end of "the seventy weeks;" and his book has been actually removed from the list of prophetic writings, and remains to this day, among the *Hagiographa*, such as Job, the Psalms, the Proverbs, Ruth; but he now begins to be popular among those who have studied him, because he has predicted that the final "accomplishment of the indignation against the holy people" is near at hand. The strongest argument to press upon the mind of a Jew, at this period, is to explain to his conviction Daniel's period of 1260 years; and then to shew

the analogy which it bears to the period of the Evangelist John, concerning the Papal and Mahomedan powers; with the state of which the Jews are well acquainted.

'I passed through the burial ground of the Jews the other day. Some of the tombs are handsomely constructed, and have Hebrew inscriptions in prose and verse. This mansion of the dead is called by the Jews *Beth Haiim*, or "The House of the Living."

'Being much gratified with my visit to the Jews of Malabar, and desirous to maintain some communication with them, I have engaged a very respectable member of their community to accompany me with his servant to Bengal, and to remain with me in the capacity of Hebrew *Moonshee*, or teacher, until my return to England. Observing that in the houses of the White Jews there are many volumes of printed Hebrew, mostly of the fifteenth and sixteenth centuries, which are rarely met with in England, I have employed *Misrahi*, that is the name of my Monshee, to collect some of the most valuable.'

At the beginning of the following year (1808) the Author visited Cochin a second time, and proceeded afterwards to Bombay, where he had an opportunity of meeting with some very intelligent men of the Jewish nation. They had heard of his conferences with the Cochin Jews, and were desirous to discuss certain topics, particularly the prophecies of Isaiah; and they engaged in them with far more spirit and frankness, he thought, than their brethren at Cochin had done. They told

him, that if he would take a walk to the Bazar in the suburb, without the walls of Bombay town, he would find a Synagogue without a *Sepher Tora*, or Book of the Law. He did so, and found it to be the case. The Minister and a few of the Jews assembled, and shewed him their Synagogue, in which there were some loose leaves of prayers in manuscript, but no Book of the Law. The Author did not understand that they disapproved of the Law; but they had no copy of it. They seemed to have little knowledge of the Jewish Scriptures or history. This only proved what he had been often told, that small portions of the Jewish nation melt away from time to time, and are absorbed in the mass of the heathen world. Nor is this any argument against the truth of the prophecy, which declares that they should remain a separate and distinct people; for these are mere *exceptions*. Conversions to Christianity in the early ages would equally militate against the prediction taken in an absolute sense.

THE TEN TRIBES.

The Tribes of Israel are no longer to be inquired after by name. The purpose, for which they were once divided into tribes, was accomplished when the genealogy of the Messiah was traced to the stem of David. Neither do the Israelites themselves know certainly from what families they are descended. And this is a chief argument against the Jews, to which the Author never heard that a Jew could make a sensible reply. The tribe of *Judah* was se-

lected as that from which the Messiah should come; and behold, the Jews do not know which of them are of the tribe of Judah!

While the Author was amongst the Jews of Malabar, he made frequent inquiries concerning the Ten Tribes. When he mentioned that it was the opinion of some, that they had migrated from the Chaldean provinces, he was asked to what country we supposed they had gone, and whether we had ever heard of their moving in a great army on such an expedition.

It will be easy perhaps to shew, that the great body of the Ten Tribes remain to this day in the countries to which they were first carried captive. If we can discover where they were in the first century of the Christian Era, which was seven hundred years after the carrying away to Babylon, and again where they were in the fifth century, we certainly may be able to trace them up to this time.

Josephus, who wrote in the reign of Vespasian, recites a speech made by King Agrippa to the Jews, wherein he exhorts them to submit to the Romans, and expostulates with them in these words: "What, do you stretch your hopes beyond the river Euphrates? Do any of you think that your fellow-tribes will come to your aid out of *Arabene?* Besides, if they would come, the Parthian will not permit it." (*Jos. de Bell*, Lib. ii. c. 28.) We learn from this oration, delivered to the Jews themselves, and by a King of the Jews, that the Ten Tribes were then captive in Medea under the Persian Princes.

In the fifth century, Jerome, author of the Vulgate, treating of the dispersed Jews, in his

Notes upon Hosea, has these words: "Unto this day, the Ten Tribes are subject to the Kings of the Persians, nor has their captivity ever been loosed. (Tom. vi, p. 7.) And again he says, "The Ten Tribes inhabit at this day the cities and mountains of the Medes." Tom. vi, p. 80.

There is no room left for doubt on this subject. Have we heard of any expedition of the Jews "going forth from that country, since that period, like the Goths and Huns, to conquer nations?" Have we ever heard of their rising in insurrection to burst the bands of their captivity? To this day, both Jews and Christians are generally in a state of captivity in these despotic countries. No family dares to leave the kingdom without permission of the King."*

Mahomedanism reduced the number of the Jews exceedingly: It was presented to them at the point of the sword. We know that multitudes of Christians received it; for example, "the seven Churches of Asia;" and we may believe, that an equal proportion of Jews were proselyted by the same means. In the provinces of Cashmire and Affghanistan, some of the Jews submitted to great sacrifices, and they remain Jews to this day: but the greater number yielded, in the course of ages, to the power of the reigning religion. Their countenance, their language, their names, their rites and observances, and their history, all conspire to

* Joseph Emin, a Christian well known in Calcutta, wished to bring his family from Ispahan; but he could not effect it, though our Government interested itself in his behalf.

establish the fact.* We may judge, in some degree, of the number of those who would yield to the sword of Mahomed, and conform, in appearance at least, to what was called a *sister Religion*, from the number of those who conformed to the Christian Religion, under the influence of the Inquisition in Spain and Portugal. Orobio, who was himself a Jew, states in his History, that there were upwards of twenty thousand Jews in Spain alone, who, from fear of the Inquisition, professed Christianity, some of whom were Priests and Bishops. The tribes of the Affghan race are very numerous, and of different casts; and it is probable, that the proportion which is of Jewish descent is not great. The Affghan nations extend on both sides of the Indus, and inhabit the mountainous region, commencing in Western Persia. They differ in language, customs, religion, and countenance, and have little knowledge of each other. Some tribes have the countenance of the Persian, and some of the Hindoo; and some tribes are evidently of Jewish extraction.

Calculating then the number of Jews, who now inhabit the provinces of ancient Chaldea, or the contiguous countries, and who still profess Judaism; and the number of those who embraced Mahomedanism, or some form of it, in the same regions; we may be satisfied, "That the greater part of the Ten Tribes, which

* Mr. Forster was so much struck with the general appearance, garb, and manners of the Cashmirians, as to think, without any previous knowledge of the fact, that he had been suddenly transported among a nation of Jews. See *Forster's Travels.*

now exist, are to be found in the countries of their first captivity."

RESTORATION OF THE JEWS.

THAT many of the Jews, when liberated from their state of oppression, will return to Judea, appears probable from the general tenor of prophecy, and from their own natural and unconquerable attachment to that country: but we know not for what purpose they should *all* return thither; and it is perfectly unnecessary to contend for the fact, or to impose it as a tenet of faith. We perceive no reason why they should leave the nations in which they live, when these nations are no longer *heathen*. Nor is it possible, in numerous cases, to ascertain who are Jews and who are not. It is also true, that before Judea could nourish the whole body of Jews, even in their present reduced state, the ancient FERTILITY, which was taken away according to prophecy (Deut. xxviii, 23, and 38,) must be restored by miracle. But we have no warrant to look for a miracle under the finished dispensation of the Gospel. We possess "the MORE sure word of prophecy," (2 Pet. i, 19,) and look not for signs and wonders. We expect no miracle for the Jews, but that of their conversion to Christianity; which will be a greater miracle, than if the first Temple were to rise in its gold and costly stones, and Solomon were again to reign over them in all his glory.

Much caution is also required in stating to them our opinions concerning a MILLENNIUM, or period of universal truth and felicity. It

was prophesied to Israel, about seven hundred years before the coming of the Messiah, that a time should be, "when nation should no longer lift the sword against nation, neither should men learn war any more:" when the "knowledge of the Lord, which was then confined to Judea, should cover the earth as the waters cover the sea;" and when "they should not teach every man his neighbor, saying, Know the Lord, for ALL should know him from the least to the greatest." These prophecies were fulfilled generally when the Messiah appeared. The Gospel of Peace was preached to men, and "the sound thereof went to the ends of the earth." The last prediction, which is the clearest and strongest of all, "They shall not teach every man his neighbor, saying, Know the Lord, for ALL shall know him, from the least to the greatest," is expressly quoted by the apostle Paul (Heb. viii, 11,) as having been already fulfilled by the manifestation of Christ, who abrogated the old covenant with Israel, which was confined to FEW, and made a new covenant with the world, which was extended to ALL.

It is believed, however, that the predictions above recited will receive a more particular accomplishment hereafter, and that the glory even of the primitive Church shall be far surpassed. But it does not appear, that the conversion of men at any future period will be UNIVERSAL. It is evident indeed, from the sure word of prophecy, that there will be a long time of *general* holiness and peace, which will succeed to the present reign of vice and misery, probably "a thousand years;" during which,

righteousness will be as common as wickedness is now; and further, that this period is *at hand, even at the door.**. But I see no ground for believing that such righteousness will be universal, or that this life will ever be other than a state of probation and trial to qualify for "meetness for the heavenly kingdom." Our Savior sets forth, in different places, the character of his Church, to the end of time, and that character is always the *same.* The Gospel he compares to "seed sown by the sower, some on *good* and some on *bad* ground." Those who hear this Gospel he compares to men building on the *rock*, or on the *sand;* travelling in the *broad* or in the *narrow* way; and to *wheat* and *tares* growing in the same field. "The field is the world," saith our Lord; "the good seed are the children of the kingdom: the tares are the children of the wicked one: the enemy that sowed them is the devil: the harvest is the end of the world; and the reapers are the angels," Matt. xiii, 39. This we believe to be a picture of the visible Church to the end of time.

In regard to the progress, conflict, and final extent of the Gospel, our Savior notices all these circumstances generally in his last discourse to his disciples. In the twenty-fourth chapter of St. Matthew, he gives an epitome of his more detailed prophecy in the Book of Revelation. He foretels that there shall be "wars and rumors of wars, persecutions, famines, pestilences, earthquakes, false prophets and

* See Scott's Bible, Rev. xx, 4. Sold by S. T. Armstrong, Boston, the publisher of this volume.

apostasies:" And then he adds, "And this Gospel of the kingdom shall be preached in all the world for a WITNESS unto all nations: and then shall the end come."

To suppose that there will be a period when the Church on earth shall be no longer militant, is to suppose that a time will come when the Christian may die without being able to say, "I have fought a good fight;" when there will be little inward corruption, and little outward opposition; little vestige of the old Adam, in the new race, and little use for the old Bible, in the new state of things. Let us interpret Scripture soberly. When the Millennium arrives, knowledge and holiness will be general; but not universal. Perfection is to be attained not in this world, but in heaven.

On the Author's return to England, he found that a Society had been instituted for the Conversion of the Jews; and he was not a little surprised to hear that some Christians had opposed its institution. He was less surprised at this, however, when he was informed that objections had been brought against the Society for the circulation of the BIBLE. It is possible to urge political arguments against Christianity itself. Such a spirit as this does not seem entitled to much courtesy; for it springs directly from this assumption, That the Bible is not from God, or, That there is something greater than TRUTH.

The grand object, which now engages the attention of the Jewish Institution, is a Translation of the New Testament into the Hebrew Language. To assist them in this important

work, a copy of the Manuscript found in Malabar, now commonly called the *Travancore Testament*, has been presented to them.* The volume has been fairly transcribed by Mr. Yeates, of Cambridge, in the square Hebrew character, and forms three volumes, quarto. The question now under consideration by the Society is, whether it shall be received as the *basis* for the general translation. The first sheet of the intended version has already been printed off, for the purpose of being submitted as a specimen to the best Hebrew scholars in the kingdom, both Jews and Christians; in order that it may go forth in as perfect a form as may be. So that it is possible, that before the end of the present year, the Four Gospels will be published, and copies sent to the Jews in the East, as the FIRST-FRUITS of the Jewish Institution. It is very remarkable, that this should be the very year which was calculated long ago, by a learned man, as that in which "the times of happiness to Israel" should begin. In the year 1677, Mr. Samuel Lee, a scholar of enlarged views, who had studied the prophetical writings with great attention, published a small volume, entitled, "Israel Redux, or the Restauration of Israel." He calculates the event from the prophecies of Daniel and of St. John, and commences the great period of 1260 years, not from A. D. 608, which we think correct, but from A. D. 476, which brings it to 1736. He then adds, "After the great conflicts with the Papal powers in the West, will begin the stirs and commotions about the Jews and Israel in

* See p. 223.

the East. If then to 1736 we add 30 more, they reach to 1766; but the times of perplexity are determined (by Daniel) to last 45 years longer. If then we conjoin those 45 years more to 1766, it produces one thousand eight hundred and *eleven*, for those times of happiness to Israel."

VERSIONS OF THE SCRIPTURES FOR THE JEWS, IN THE ORIENTAL LANGUAGES.

Since writing the above, the Author has received the following communication from the Rev. David Brown, dated Calcutta, March 15, 1810:

"Dr. Leyden, of the College of Fort William, in a letter communicated to me yesterday, has offered to conduct Translations of the Scriptures in the following Languages; viz. 1. Affghan, 2. Cashmirian, 3. Jaghatai, 4. Siamese, 5. Bugis, 6. Macassar, and 7. Maldivian.

"The Jaghatai is the original Turcoman Language, as spoken in the central districts of Asia. The Bugis is the Language of the Celebes. The Macassar is spoken at Macassar, in the Celebes, and in the great island of Borneo.

"Dr. Leyden is assisted, as you know, by learned natives in the compilation of Grammars and Vocabularies in the above languages, and entertains no doubt that he shall be able to effect correct versions of the Scriptures in them all."

Thus, sooner than could have been expected, are we likely to have the Bible translated into

the language of the CELEBES.* But who can estimate the importance of a translation of the Scriptures into the languages of Affghana and Cashmire, those Jewish regions!

The Jaghatai or *Zagathai*, is the language of Great Bucharia, which was called Zagathai, from a son of Zenghis Khan. It is an auspicious circumstance for Dr. Leyden's translation of the Jaghatai, that Prince Zagathai himself embraced Christianity, and made a public profession of the Gospel in his capital of Samarchand.† There were at that period above a hundred Christian Churches in the province; and some of them remain to this day. We are also informed, both by the Nestorian and Romish writers, that there was a version of the New Testament and Psalms in a *Tartar* Language. Dr. Leyden will soon discover whether this was the Jaghatai. That language is spoken in Bochara, Balk, and Samarchand, and in other cities of Usbeck, and Independent Tartary. This is the country which Dr. Giles Fletcher, who was Envoy of Queen Elizabeth, at the Court of the Czar of Muscovy, has assigned as the principal residence of the descendants of the *Ten Tribes*. He argues from their *place*, from the name of their cities, from their *language*, which contains Hebrew and Chaldaic words, and from their peculiar *rites*, which are Jewish. Their principal city Samarchand is pronounced *Samarchian*, which Dr. Fletcher thinks might be a name given by

* See page 147 for an account of the importance of this language.

† See *Mosheim's Eccl. Tartar History*, p. 40.

the Israelites after their own *Samaria* in Palestine. (See Israel Redux, p. 12.) Benjamin of Tudela, who travelled into this country, in the twelfth century, and afterwards published his *Itinerary*, says, "In Samarchand, the city of Tamerlane, there are 50,000 Jews under the presidency of Rabbi Obadiah: and in the mountains and cities of Nisbor, there are four tribes of Israel resident, viz. Dan, Zabulon, Asher, and Naphtali." It is remarkable that the people of Zagathai should be constantly called Ephthalites and *Nephthalites* by the Byzantine writers, who alone had any information concerning them.* The fact seems to be, that, if from Babylon as a centre, you describe a segment of a circle, from the northern shore of the Caspian Sea to the heads of the Indus, you will enclose the territories containing the chief body of the dispersed tribes of Israel.

This design of Dr. Leyden to superintend the translation of the Scriptures in SEVEN new languages marks the liberal views and the enterprizing and ardent mind of that scholar, and will be hailed by the friends of Christianity in Europe as a noble undertaking, deserving their utmost eulogy and patronage. It will give pleasure to all those who have hitherto taken any interest in "the restoration of learning in the East," to see that the College of Fort-William is producing such excellent fruit. May its fame be perpetual!†

* *Theophanes*, p. 79.

† There are now several Orientalists, members of the Asiatic Society, who have been engaged in translating the Holy Scriptures. We hope hereafter to see

THE BIBLIOTHECA BIBLICA IN BENGAL.

THE Bibliotheca Biblica is a Repository for Bibles in the Oriental Languages, and for Bibles only. They are here deposited for sale, at moderate prices; and lists of the various versions are sent to remote parts of Asia, that individuals may know where to purchase them; the commerce from the port of Calcutta rendering the transmission of books extremely easy. Those who desire to have copies for gratuitous distribution are supplied at the cost prices. This Institution is under the immediate superintendance of the Rev. David Brown, late Provost of the College of Fort-William, who was himself the Founder: and it is supported by all the translators of the Bible in India, who send in

the name of Mr. Colebrooke added to the number. Mr. C. is the Father of Shanscrit Literature, and has lately published an Essay on the Shanscrit *Poetry* and *Metres*. How much gratified should we be to see a version of the *Pentateuch* from his pen! or at least a Critique on the New Testament, which has been already translated into Shanscrit. Mr. C. is the proper man to oppose the Pentateuch to the *Hindoo* Cosmogony, and to invite the Brahmins to contemplate the Mosaic Records, in classical Shanscrit. This would be a work worthy of his great erudition; and his name, as a Shanscrit Scholar, would then, indeed, live forever. Mr. Colebrooke has ever shewn kindness to the humble Missionaries, who have been cultivating the Shanscrit tongue; he has supplied them with books, and afforded them every liberal aid: it will give him no regret, at his last hour, to think that he has had it in his power, in any degree, to promote the cause of Christianity.

their versions, and by the College of Fort William, which sends in its versions.

There have been already deposited in the Bibliotheca Biblica four thousand volumes, in the following languages: ARABIC, PERSIAN, HINDOSTANEE, SHANSCRIT, MAHRATTA, ORISSA, BENGALEE, CHINESE, PORTUGUESE, and ENGLISH.

These translations have been chiefly furnished by the following persons:

Dr. WILLIAM CAREY and Mr. JOSHUA MARSHMAN; two men, whose names will probably go down to the latest posterity in India, as faithful translators of the Holy Scriptures. These have furnished the *Shanscrit*, *Bengalee*, *Orissa*, and *Mahratta*.

NATHANEAL SABAT, from Arabia, has contributed the *Persian*. The first Persian translation (which is also in the Bibliotheca) was made by the late Lieut. Colonel COLEBROOKE, Surveyor-General in Bengal; and it "blesses his memory."

MIRZA FITRUT furnishes the *Hindostanee*. There is another Hindostanee translation by the Missionaries at Serampore; and

Mr. JOANNES LASSAR is author of the *Chinese*.

There will be a large accession to this honorable catalogue in a year or two. It is astonishing how much this simple Institution, like the Bible Society in England, has attracted the attention of the public, Native and European, wherever it has been announced. The Superintendants have recently sent to England for the following supply of Bibles, which is now collecting for them, viz.

	O. & N. Test.	N. Test.		O. & N. Test.	N. Test.
English	2000	2000	Hebrew	100	
Portuguese	2000	2000	Greek	100	100
French	500	500	Syriac	—	100
German		500	Swedish	50	
Dutch	500		Prussian	50	
Danish	500		Russian	50	
Spanish	200		Armenian,	As many copies as can be procured.	
Latin	100	100	Malay, and		
Italian	100	100	Arabic,		

Attached to the Bibliotheca Biblica is a TRANSLATION LIBRARY, containing books for the use of the Translators of the Scriptures. As this Library is not complete, many of the necessary works not being procurable in India, a list of the volumes required will be published; in the hope that learned bodies and individuals having duplicates, will be pleased to present them to the Bibliotheca Biblica in Bengal.

This Institution was first organized by the Rev. Mr. Brown, with a full reliance on the patronage of the British and Foreign Bible Society, which has cordially embraced his views, and of the Society for promoting Christian Knowledge, and of the Universities in the United Kingdom, which we hope will enrich its Translation Library.

The Rev. David Brown, Senior Chaplain of the East-India Company in Bengal, formerly of Magdalen College, Cambridge, has now been twenty-seven years resident in India; and is the zealous promoter of Sacred Learning in the East. He is educating his THREE SONS in India, solely with the view of qualifying them for the important purpose of extending the

knowledge of Christianity in Asia. Being himself a Hebrew scholar, his first object has been to ground them well in the *Hebrew* and *Syriac* Languages; rightly judging that a knowledge of these forms the best foundation for ability to produce accurate translations of the Scriptures in the other Oriental Tongues. But they have now added to these first languages the *Arabic*, *Persian*, and *Hindostanee*, which they pronounce like natives of the East. They have had the advantage of the best teachers in the different languages, particularly of SHALOM, an eminent Hebrew scholar from Arabia. So that this little Institution in Mr. Brown's house, may be called the HEBREW SCHOOL in Bengal.

It is understood to be Mr. Brown's intention to send his three sons to England, at the proper age, to finish their education at the University, and to enter the Church; with the view of their returning to exercise their ministrations in India. Mr. Brown himself has now seen two or three generations pass away in Calcutta; (how short is a Calcutta generation!) and has exhibited to a large and refined society the doctrine and the example of a faithful minister of the Gospel. Marquis Cornwallis first recommended him to the Court of Directors as a proper person to fill his present important situation, and this he did from a personal knowledge of his truly upright and disinterested character. In the many Governments which have succeeded, there is not one, as the Author believes, which has not recorded a public testimony to the merits of their Senior

Chaplain. Marquis Wellesley, in particular, honored him with his confidence and esteem, to the end of his administration. It was under the auspices of that Nobleman, that Mr. Brown instituted the "Calcutta CHARITABLE FUND for distressed Europeans and others;" of which it may be truly said, that it has been a Fountain of Mercy to thousands in Bengal for ten years past, it having been established in the first year of the new century.* Mr. Brown would have probably returned from India with his large family by this time, but his diffusive benevolence in private charity, and in public undertakings, both in India and England, and the frequent demands on a man in his public station, he being at the head of the Church in Bengal, have not permitted him to increase his fortune suitably. And now, the prospect which opens to his view of being more extensively useful than before, in encouraging translations of the Scriptures, in promoting the objects of the Bible Society, and in educating his sons for the Oriental Church, makes him willing to remain a few years longer in India.

THE ARMENIANS.

A LEARNED author, in a work published about the beginning of the last century, entitled "The Light of the Gospel, rising on all nations," observes, "that the Armenian Christians will be most eminently qualified for the office of ex-

* This Institution not only assists occasionally, but pensions permanently Europeans, Mahomedans, and Hindoos.

tending the knowledge of Christianity through out the nations of Asia." This is undoubtedly true. Next to the Jews the Armenians will form the most generally useful body of Christian Missionaries. They are to be found in every principal city of Asia; they are the general merchants of the East, and are in a state of constant motion from Canton to Constantinople. Their general character is that of a wealthy, industrious, and enterprising people. They are settled in all the principal places of India, where they arrived many centuries before the English. Wherever they colonize, they build Churches, and observe the solemnities of the Christian Religion in a decorous manner. Their Ecclesiastical Establishment in Hindostan is more respectable than that of the English. Like us, they have *three* Churches in the three capitals, one at Calcutta, one at Madras, and one at Bombay; but they have also Churches in the interior of the country.* The Bishop sometimes visits Calcutta; but he is not resident there. The proper country of these Christians is Armenia, the greater part of which is subject to the Persian Government; but they are scattered all over the Empire, the commerce of Persia being chiefly conducted by Armenians. Their Patriarch resides at *Erivan*, not far from Mount *Ararat*.

The history of the Armenian Church is very interesting. Of all the Christians in central

* In Bengal alone, they have Churches at *Dacca*, *Sydabad*, and *Chinsurah*.

Asia, they have preserved themselves most free from Mahomedan and Papal corruptions. The Pope assailed them for a time with great violence, but with little effect. The Churches in lesser Armenia indeed consented to an union, which did not long continue; but those in Persian Armenia maintained their independence; and they retain their ancient Scriptures, doctrines, and worship, to this day. "It is marvellous," says an intelligent traveller, who was much among them, "how the Armenian Christians have preserved their faith, equally against the vexatious oppression of the Mahomedans their Sovereigns, and against the persuasions of the Romish Church, which for more than two centuries has endeavored, by Missionaries, Priests, and Monks, to attach them to her Communion. It is impossible to describe the artifices and expenses of the Court of Rome, to effect this object; but all in vain."*

The Bible was translated into the Armenian Language in the fifth century, under very auspicious circumstances, the history of which has come down to us. It has been allowed by competent judges of the language, to be a most faithful translation. La Croze calls it the "Queen of Versions."† This Bible has ever remained in the possession of the Armenian people; and many illustrious instances of gen-

* Chardin, vol. ii, p. 232.

† Mr. Joannes Lassar, who is now making a version of the Scriptures in the Chinese Language in Bengal, is an Armenian Christian, and translates chiefly from the Armenian Bible. But he also understands English, and consults the English version.

uine and enlightened piety occur in their history. The manuscript copies not being sufficient for the demand, a council of Armenian Bishops assembled in 1662, and resolved to call in aid the art of Printing, of which they had heard in Europe. For this purpose they applied first to France, but the Catholic Church refused to print their Bible. At length it was printed at Amsterdam in 1666, and afterwards two other editions in 1668, and 1698. Since that time it has been printed at Venice. One of the editions which the Author has seen, is not inferior in beauty of typography, to the best English Bible. How far these editions might have supplied the Churches in Persia at that time, he does not know; but at present, the Armenian Scriptures are very rare in that country, bearing no proportion to the Armenian population; and, in India, a copy is scarcely to be purchased at any price.

The Armenians in Hindostan are our own subjects. They acknowledge our government in India, as they do that of the Sophi in Persia; and they are entitled to our regard. They have preserved the Bible in its purity; and their doctrines are, as far as the Author knows, the doctrines of the Bible. Besides, they maintain the solemn observance of Christian worship, throughout our Empire, on the seventh day; and they have as many spires pointing to heaven among the Hindoos, as we ourselves. Are such a people then entitled to no acknowledgment on our part, as fellow Christians? Are they for ever to be ranked by us with Jews,

Mahomedans, and Hindoos?* Would it not become us to approach nearer to these our subjects, endeavor to gain their confidence, and conciliate their esteem? Let us, at least, do that which is easily practicable. We are in possession of the means of *printing*, which they have not. Let us print the Armenian Bible, and employ proper persons from among themselves, to superintend the work, and encourage them to disperse their own faithful copy throughout the East. Let us shew them, that the diffusion of the Scriptures is an undertaking to which we are not indifferent; and, by our example, let us stimulate their zeal, which is very languid. But, however languid their zeal may be, it is certain that they consider the English as being yet more dead to the interests of religion, than themselves. Such a subject as this, indeed every subject which is of great importance to Christianity, is worthy the notice of our Government, as well as of individuals and societies. The printing press, which shall be employed in multiplying copies of the pure Armenian Bible, will prove a rich and precious fountain for the evangelization of the East; and the Oriental Bible Repository at

* Sarkies Joannes, an Armenian merchant of Calcutta, when he heard of the King's recovery from illness in 1789, liberated all the prisoners for debt in the gaol of Calcutta. His Majesty, hearing of this instance of loyalty in an Armenian subject, sent him his picture in miniature. Sarkies wore the Royal present suspended at his breast, during his life; and it is now worn by his son, when he appears at the levee of the Governor-general.

Calcutta will be a central and convenient place for its dispersion.

VESTIGES OF THE DOCTRINES OF REVELATION.

In passing through the regions of the East, and surveying the various religious systems which prevail, the mind of the Christian traveller cannot fail to be impressed with the strong resemblance which some of them bear to doctrines which are familiar to him. However varied or disguised they may be, there are yet some strong lines, which constantly recall his thoughts to the doctrines of revelation, and seem to point to a common origin.

The chief and distinguishing doctrines of Scripture may be considered the four following: viz. The Trinity in Unity; the Incarnation of the Deity; a Vicarious atonement for Sin; and the influence of the Divine Spirit on the mind of man. Now if we should be able to prove, that *all* these are represented in the systems of the East, will any man venture to affirm that it happens by *chance?*

1. The doctrine of the Trinity. The Hindoos believe in one God, Brahma; and yet they represent him as subsisting in *three* persons: and they worship one or other of these persons in every part of India.* And what proves dis-

*Le commun des Indiens n'adore qu'une seule de ces *trois* divinites: mais quelques Savans addressent encore leurs prieres 'aux trois reunis. Il y a meme des Temples entirement consacres a cette espece de *Trinite;*' (such as *Perpenad* in Travancore.) Sonnerat, vol. i, 151.

tinctly that they hold this doctrine is, that their most ancient representations of the Deity is formed of *one* body and *three* faces. The most remarkable of these is, that at the caves of Elephanta, in an island near Bombay. The author visited it in the year 1808; nor has he seen any work of art in the East, which he contemplated with greater wonder. Whether considered with respect to its colossal size, its great antiquity, the beauty of the sculpture, or the excellence of the preservation. From causes which cannot be known, the Hindoos have long ceased to worship at this temple. Each of the faces of the Triad is about five feet in length. The whole of the statue, and the spacious Temple which contains it, is cut out of the solid rock of the mountain. The Hindoos assign to these works an immense antiquity, and attribute the workmanship to the Gods. The Temple of Elephanta is certainly one of the wonders of the world, and is, perhaps, a grander effort of the ingenuity of man, than the pyramids of Egypt.*

*Extract of a letter from the author to W. T. Money, Esq. Bombay.

'*Honorable Company's Ship Charleton, off Goa, Feb* 26, 1808.

'Dear Sir,

'When I visited the Elephanta last week, and compared it with the accounts of former travellers, I perceived that the excavated temple and figures were in a state of progressive dilapidation; and it seems to me probable, that when a few more pillars shall have fallen in, the whole excavation will be overwhelmed in the ruin of the superincumbent mountain. If I may offer an opinion on the means of preservation which are practicable, I would suggest,

Whence then have the Hindoos derived the idea of a TRIUNE God? It should seem as if they had heard of the ELOHIM of revelation

'That the dilapidated pillars be rebuilt entire of hewn stones in three blocks, of granite of the mountain, after the original model; the decayed bases of the columns, still standing, to be strongly cased with the same stone; and the broken limbs of the figures to be restored, after the authority of the drawings and descriptions of the first travellers. The floor to be cleared of rubbish, which, in some places, is two feet deep, that the continuity of the rock with the bases of the columns, may appear.

'The modern wall, inclosing the front, to be taken down, to throw more light on the body of the place, and a slight railing substituted at a greater distance.

'Steps to be cut in the rock for easy descent to the cold well of sweet water. The jungle in front of the cave, and about its edges, to be cleared, and the aperture of the mountain, on each side, enlarged, to give more air and light.

'The old ELEPHANT himself on the side of the hill, to be renewed, and a young elephant placed on his back, agreeably to the first drawings. These drawings I can send you from Europe, if you cannot procure them in India.

'And, lastly, an appropriate building to be erected on the sea side, for the accommodation of visitors. Here may be deposited, for the immediate reference of travellers, those volumes which contain the notices and opinions of the learned, concerning Elephanta. This building might be occupied by the military guard, which the Bombay government has recently stationed on the island to preserve the cavern from further injury.

'Other improvements will suggest themselves to you on the spot. To preserve to future ages this grand monument of ancient sculpture, (the worship of which has been long relinquished) is, I think, a commendable undertaking. Every Christian traveller can assign a reason for wishing that an emblem

in the first chapter of Genesis, 'Let us make man.'* Gen. i. 26.

2. The doctrine of the INCARNATION of the Deity. The Hindoos believe that one of the persons in their Trinity (and that too the second person) was 'manifested in the flesh.' Hence their fables of the *Avatars*, or Incarnation of Vishnoo. And this doctrine is found over almost the whole of Asia. Whence then originated this idea 'that God should become man and take our nature upon him?' The Hindoos do not consider that it was an Angel merely that became man (like some Philosophers in Europe) but God himself. Can there be any doubt that the fabulous Incarnations of the eastern mythology are derived from the real Incarnation of the Son of God, or from the prophecies that went before it? Jesus the Messiah is the true AVATAR.

of a Trinity in Unity existing in an ancient heathen nation, should remain entire during the ages of the world.'

'It certainly cannot be proved that the Triad at Elephanta is older than the Christian era. And if it be, we are yet to consider that the Mosaic records brought down the notion of a Trinity from the earliest ages. The modern Jews contend against this fact, that they may not seem to countenance an argument for the truth of Christianity, but if they will read their own Targums, they will see that their forefathers confessed it; as in the following instance. 'Come and behold the mystery of the word ELOHIM. There are three degrees, and each degree is sole. Notwithstanding they are ONE; and are united into one; nor is one of them divided from another."

R. SIMEON BEN JOCHAI,
In *Zohar* ad sext. Levit. sectionem.

3. The doctrine of a vicarious ATONEMENT for sin, by the shedding of blood. To this day in Hindostan, the people bring the goat or kid to the Temple, and the Priest sheds the blood of the innocent victim.* Nor is this pe-

*The inhabitants of Calcutta have a frequent opportunity of seeing the headless and bloody kid carried on the shoulders of the offerer through the streets, after having been sacrificed at the Temple of Kalee, at Kalee Ghaut. KALEE is the goddess of destruction, *black* in visage, and having a necklace composed of the *sculls* of men.

It *was* a custom for the chief magistrate of police, in Calcutta, (an English officer) to go out of the city in procession with the Hindoos, on a certain day every year, to Kalee Ghaut. The author will not assert, that he went out 'to make an offering to the Goddess or her Priests, in the name of the English Government,' because he never *witnessed* it. Nor will he say more on the subject. He has not heard whether it is a custom. It is unjust that the character of the present government, should suffer from the latitude in religious notions of some of the first governors.

It *was* also the custom for many of the English in Calcutta to accept of invitations from the Hindoos, to be present at the *Nautch*, or dance, at the Festival of the Doorga Poojah, celebrated in honor of their God DOORGA. At these Nautches, the Idol, gorgeously arrayed, is placed on his throne, and every body is supposed to bow in passing the throne. Groups of dancing girls dance before the God, accompanied by various music, and sing songs and hymns to his honor and glory. The English are accommodated with seats, to look on. We would not insinuate that any of the English bow to the Idol; and we shall suppose that those who attend the ceremony, do it without thought, being merely swayed by the fashion of the place, and unconscious of any thing wrong. But we would suggest a doubt whether the custom of accepting such invitations (which are generally on *printed* cards) should be continued at the seat of the su-

culiar to Hindoostan, throughout the whole East, the doctrine of a sacrifice for sin seems to exist in one form or other. Ever since 'Abel offered unto God a more excellent sacrifice than Cain:' ever since Noah, the father of the new world, 'offered burnt offerings on the altar,' sacrifices have been offered up in almost every nation, as if for a constant memorial to mankind that 'without shedding of blood, there is no remission of sin,' Heb. ix, 22.

4. The influence of the Divine SPIRIT on the minds of men. In the most ancient writings of the Hindoos, some of which have been published, it is asserted that 'the Divine Spirit or light of holy knowledge' influenced the minds of men. And the man who is the subject of such influence is called 'the man twice born.' Many chapters are devoted to the duties, character, and virtues, of 'the man twice born.'

Other doctrines might be illustrated by similar analogies. The characters of the Mosaic ceremonial law pervade the whole system of the Hindoo ritual and worship. Now, if these analogies were merely partial or accidental, they would be less important: but they are not accidental, as every man who is erudite in the holy Scriptures, and in oriental mythology, well

preme government. Such liberties might be very innocent *if the Christian Religion were not true.* But it is the duty of a Christian people dwelling among Idolaters to beware lest their actions should be misinterpreted; for it is very possible that their polite acquiescence in being ceremoniously seated in the presence of the God, and witnessing the honors paid to him, may be considered by some of the ignorant Hindoos, as a tacit approbation of their worship.

knows. They are general and systematic. Has it ever been alleged that the Light of Nature could teach such doctrines as those which we have above enumerated? Some of them are *contrary* to the Light of Nature. Every where in the East there appears to be a *counterfeit* of the true doctrine. The inhabitants have lost sight of the only true God, and they apply their traditional notions, to false Gods. These doctrines are unquestionably relics of the first faith of the earth; they bear the strong characters of God's primarily revelation to man, which neither the power of man, nor time itself, hath been able to destroy: but which have endured from age to age, like the works of nature, the moon and stars, which God hath created, incorruptible.

ECCLESIASTICAL ESTABLISHMENT FOR BRITISH INDIA.

Before the Author left India, he published a 'Memoir of the Expediency of an Ecclesiastical Establishment for our Empire in the East.' The design of that work was first suggested to him by Dr. Porteus, late Bishop of London, who had attentively surveyed the state of our dominions in Asia; and he was encouraged by subsequent communications with the Marquis Wellesley, to endeavor to lead the attention of the nation to the subject. That publication has now been five years before the public; and many volumes have been written on the various subjects which it contains; but he does not know that any objection has been made to the principle of an Ecclesi-

astical Establishment for Christians in India. An attempt has been made indeed to divert the attention from the true object, and, instead of considering it as an establishment for Christians, to set it forth as an establishment for instructing the Hindoos. But the instruction of the Hindoos is entirely a distinct consideration, as was carefully noted in the Memoir. At the end of the first part is the following paragraph:

'It will be remembered, that nothing which has been observed is intended to imply that any peculiar provision should be made immediately for the instruction of the natives. Any expensive establishment of this kind, however becoming our national character, or obligatory on our principles, cannot possibly be organized to efficient purpose, without the aid of a *local* Church. Let us first establish our own religion amongst *ourselves*, and our Asiatic subjects will soon benefit by it. When once our national Church shall have been confirmed in India, the members of that Church will be the best qualified to advise the State, as to the means by which, from time to time, the civilization of the natives may be promoted.'

An Ecclesiastical Establishment would yet be necessary for British India, *if there were not a Mahomedan or Hindoo in the land.* For, besides the thousands of British Christians who live and die in that country, there are hundred of thousands of native Christians, who are at this moment 'as sheep without a shepherd;' and who are not insensible to their destitute estate, but supplicate our countenance

and protection. Surely the measure cannot be contemplated by the legislature, for a moment, without perceiving its absolute propriety, on the common principles of justice and humanity.

In regard to the other subject, the instruction of the Hindoos, many different opinions have been delivered in the volumes alluded to, the most prominent of which are the two following: First, That Hinduism is, upon the whole, as good as Christianity and that therefore conversion to Christianity, is not necessary. This deserves no reply. The second opinion is, that it is indeed a sacred duty to convert the Hindoos, but that we must not do it by force. With this opinion the Author perfectly coincides. To convert men by any other means than those of persuasion, is a practice fit only for the Inquisition, and completely at variance with the tenor of every page which he has written. The means of conversion, which he has recommended, are those which are appointed in the Holy Scriptures, namely, 'Preaching, and the Word of God.' The first and present means are the translation of the word of God into the various languages; and the next are the labors of teachers and preachers.

The Author is not, nor has he ever been, the advocate for force and personal injury toward the Hindoos. No: he pleads the cause of humanity. The object of his Work, and of his Researches, has been to deliver the people of Hindostan from painful and sanguinary rites; to rescue the devoted victim from the wheels of Moloch's Tower; to snatch the tender infant from the jaws of the alligator; to

save the aged parent from premature death in the Ganges, to extinguish the flames of the female sacrifice, and to 'cause the widow's heart to sing for joy.'

Another object of his Work, has been, to shew, that while the feelings of the Christian are painfully affected by the exhibition of these sufferings and atrocities, Infidelity, on the other hand, can behold them, and DOES behold them, with all the coldness and apathy of Voltaire. And this is the great practical triumph of Christianity over philosophical unbelief. While by the former, the best feelings of our nature are meliorated, and improved, and softened, and extended; they become by the influence of the latter, sullen, and cold, and torpid, and dead.

The remaining opinion on this subject, which is worthy of notice, is the following: 'The conversion of the Hindoos to Christianity is indeed a solemn obligation, if practicable: but the attempt may possibly displease the Hindoos, and endanger our Empire.' This fear is grounded solely on an ignorance of facts, and on the remoteness of the scene. Christianity began to be preached to Hindoos by Europeans, 300 years ago, and whole provinces are how covered with Christians. In the present endeavors of Protestant Missionaries, the chief difficulty which they generally experience is to awaken the mind of the torpid Hindoos to the subject. They know that every man may choose the religion he likes best, and profess it with impunity; that he may lose his cast and buy a cast again, as he

buys an article of merchandize. There are a hundred casts of religion in Hindostan; and there is no common interest about a particular religion. When one native meets another on the road, he seldom expects to find that he is of the cast with himself. They are a divided people. Hindostan is like the great world in miniature; when you pass a great river or lofty mountain, you generally find a new variety. Some persons in Europe think it must be a novelty to the Hindoos to see a Missionary. There have been for ages past, numerous casts of Missionaries in Hindostan, Pagan, Mahomedan, and Christian, all seeking to proselyte individuals to a new religion, or to some new sect of an old one. The difficulty, as the Author has already, observed, in regard to the Protestant Teachers, is to awaken attention to *their* doctrine.*

The general indifference of the natives to these attempts, whether successful or not, has

*In fact, there is scarcely one point in their mythological religion that the whole race of *Hindus* have faith in. There are sectaries and schismatics without end, who will believe only certain points that others abjure; individuals of those sects dissent from the doctrines believed by the majority; other philosophical skeptics will *scarcely believe any thing*, in opposition to their easy-faithed brethren, who disbelieve nothing —Hence may, in part, be discerned the liability under which inquirers labor, of being misled by sectaries into receiving schism as orthodoxy, and of forming general conclusions from individual or partial information. But, in fact, there is NO GENERAL ORTHODOXY AMONG HINDOOS. See the *Hindoo Pantheon*, p. 180, by Edward Moor, F. R. S. published in 1810.

been demonstrated by recent events. After the adversaries of Christian Missions had circulated their pamphlets through British India, with the best intention no doubt, according to their judgment, announcing the intelligence that some of the English wanted to convert the inhabitants by force, and to blow Hindostan into a flame; the natives seem to have considered the information as absurd or unintelligible, and to have treated it with contempt. For immediately afterwards, when, by the defection of the British troops, the foundations of our Empire were shaken to their centre, both Mahomedans and Hindoos (who, if they wished to rebel, needed only to sound that trumpet which was first sounded by a Senior Merchant in Leadenhall-street, no doubt with the best intentions) evinced their accustomed loyalty, and crowded round the standard of the Supreme Government in the hour of danger.*

* A worthy clergymen belonging to the Presidency of Fort St. George, who witnessed the troops marching against each other, and knew not for a time, what would be the fate of the Empire; after the danger was over, makes the following most just and striking reflection, in a letter to a friend. 'It cannot but have occurred to every reflecting mind, in looking back on past scenes, if it had pleased God in his providence to have dispossessed us of our dominions, how little would have remained to shew, that a people blessed with the light of the glorious Gospel of Christ, had once borne sway in this land! But now,' (he adds exultingly, in allusion to the Translation of the Scriptures) 'the Word of God in the languages of all India, will be an enduring MONUMENT of British Piety and Liberality, for which the sacrifice of Prayer and Thanksgiving will ascend to the Most High, to the latest generations."

There is one argument for the expediency of an Ecclesiastical Establishment, which the Author did not insist on strongly in the Memoirs, from motives of delicacy: but recent events have rendered the same reserve no longer necessary. He will proceed therefore to disclose a fact which will serve to place the motives for recommending such an establishment, in their just light. It is not the giving the Christian Religion to the natives which will endanger our Empire, but the *want of religion among our own countrymen.* After the disturbance among the British Officers in Bengal in 1794, which for a time had a most alarming aspect, being of the same character with that which took place lately at Madras, a Memorial was presented to the Marquis Wellesley, on his accession to the government, by persons who had been long in the service of the Company, and who were well acquainted with the circumstances of the Empire at large; representing the necessity of a 'suitable *Religious Establishment* for British India;' and illustrating that necessity by the events which had recently taken place in the army. That Memorial referred to the almost total extinction of Christian worship, at the military stations, where the seventh day was only distinguished by the British Flag; and noticed the fatal consequences that might be expected from large bodies of men, far remote from the controlling power of the parent state, enjoying luxury and independence, and seeing nothing, from youth to age, of the religion of their country. It shewed further, that, of the

whole number of English who go to India, not a *tenth* part return; and assigned this fact as a reason why their religion should follow them to the East; that it might be, in the first place, a solace to themselves, in the dreary prospect of dying in that land (for of a thousand soldiers in sickly India, there will be generally a hundred in declining health) and secondly, 'that it might be some security for their loyalty to their king, and their attachment to the principles of their country.'

It required not a Memorial to apprize Marquis Wellesley of the truth of these facts, or of the justness of the reasoning upon them. The necessity of a meliorated state of society for the English armies, was made evident to him by his own observation; and it cannot be doubted that, had that Nobleman remained in India, to complete the plans he meditated for the advantage of that country, and had his coadjutor, Mr. Pitt, lived, a suitable Religious Establishment would have been, by this time, proposed to the East India Company, for every part of their dominions in Hindostan. But Marquis Wellesley had another and a more imperious service first to perform, and this was, to SAVE THE BODY OF THE EMPIRE ITSELF. British Hindostan was, at that moment, surrounded by strong and formidable enemies, who were putting themselves 'in the attitude of the tiger,' as a Vakeel of Tippoo expressed it, 'to leap upon the prey.' And this service that great Statesman achieved under Divine Providence, first, by destroying the Mysorean Empire, under Tippoo Sultaun, and thereby extinguishing

the Mahomedan power in Hindostan; secondly, by overwhelming the hitherto invincible Mahrattas; and lastly, by forming on the frontier a league of strength, which like *a wall of iron*, has saved the country from native invasion ever since; notwithstanding its subsequent critical and exposed state, in consequence of frequent changes of the Supreme Government, and of dissentions in our army. The services which that Nobleman performed for our Empire in the East were very ill understood at the time: his views were so comprehensive, that few men could embrace them: They are more generally acknowledged now; but it is to be apprehended that some years must yet elapse, before all the beneficial consequences of his administration will be fully made known to his country.

It has been a subject of wonder to many in England, that our army should at any time betray symptoms of disaffection in India, when no instance of it occurs elsewhere. But the surprise will cease, when the circumstances before mentioned shall have been duly weighed. Of the individuals engaged in the late disturbances at Madras, there were perhaps some, who had not witnessed the service of Christian worship for twenty years; whose minds were impressed by the daily view of the rites of the Hindoo religion, and had lost almost all memory of their own. It is morally impossible to live long in such circumstances, without being in some degree affected by them. That loyalty is but little to be depended on, whether abroad or at home, which has lost the basis of religion.

The true spring of the irregular proceeding, contemptuous remonstrance, and ultimate disaffection of the military in India, is this: Large bodies of troops at a great distance from Britain, which they never expect to see again, begin, after a long absence, to feel more sensibly their own independence, while their affection for their native country gradually diminishes. And if, under such circumstances, they have not the restraints of religion, (for what is obedience to the "powers that be" but the restraint of religion?) and if they have not the frequent view of Christian worship to recal their minds, by association of ideas, to the sacred ordinances and principles of their country, it is impossible to foresee to what degrees of rebellion or infatuation they may proceed. It is unjust to ascribe these proceedings to the casual acts of the Governor for the time being. Indiscreet measures on his part may form the pretext; but the true cause lies much deeper. The Company's Officers in India are as honorable a body of military men as are to be found in the world, the Author knows them, but they are in peculiar circumstances; and if any other description of troops were in their stead, passing a whole life in such an *unchristianizing* service, the same causes would still produce the same effects.

The most alarming consideration, while things remain in their present state, is this, that, in proportion as our Empire increases, and our force in India grows stronger, the danger arising from the foregoing causes, becomes the greater. These are obvious truths,

on which it is not necessary to dilate. But there is another subject allied to this, which the Author thinks it a solemn duty to bring before the public.

Not only are our troops denied suitable religious instruction, when they arrive in India, but they are destitute of it, *during their long voyage* to that country. The voyage is, on an average, six months. Now, provision ought certainly to be made for Divine worship, and for spiritual consolation to the soldiers, during that period; for it is sometimes a period of great sickness, and of frequent death. Indeed there ought to be a Chaplain on board of every India ship containing one hundred souls.*

*The East-India Company require the Commander or Purser of every ship to read prayers on Sunday, when the weather permits. The service is performed, in many cases, in a serious and truly impressive manner; and the acknowledged good effects in such cases, convey the strongest recommendation of the measure which has been proposed. One important duty of the Chaplain of an India-man might be, to superintend the studies of the young Writers and Cadets proceeding to India; who, for want of some direction of this kind, generally pass the long voyage in idleness, lounging on the quarter deck, or gambling in the cuddy. So important has this subject been considered, that during the administration of Marquis Wellesley, a detailed plan for carrying the proposed measure into effect was actually transmitted to a Member of the Court of Directors, to lay before the Court. If it were made an indispensable qualification of the Chaplain, that he should understand the rudiments of the *Persian* and *Hindostanee* Languages, and the common elements of geometry and navigation, for the instruction of the Midshipmen, his services would be truly important, merely in his secular char-

They who profess to believe in the Christian Religion, ought also to believe in the superintending providence of God: ought to believe that the Divine blessing will accompany those designs which are undertaken in his name, and conducted in his fear. If we were a heathen nation, then might we send forth our fleets without a prayer, and commit them, for a safe voyage, 'to goddess Fortune and fair winds.' But we are a Christian nation, though not a superstitious one; and, however individuals may consider it, it is certain that our countrymen in general, view the performance of the offices of religion with great respect; and that, in particular circumstances on board ship, no duty is more acceptable, none more interesting, none more salutary and consoling. Such scenes the Author himself has witnessed; and from those persons who have witnessed such scenes, he has never heard but one opinion as to the propriety of having a Clergyman to form one of the great family in a ship, in these long, sickly, and perilous voyages. When the news arrived in England last year of the loss of the seven India-men in a distant ocean, how gratifying would it have been to surviving friends, if they could have been assured that the offices of religion and the consolations of its ministers, had been afforded to those who perished, during their last days!* These events have a

acter Every truly respectable Commander in the Company's service, must be happy to have an exemplary Clergyman on board his ship.

*The Rev. Paul Limrick was a passenger on board one of these ships. Mr. Limrick was second Chap-

warning voice; and it is not unbecoming a great and respectable body of men, like the East-India Company, to attend to it. The Author has already remarked, that the Legislature has not neglected a subject of this importance. It is required that every ship of the line should have a Chaplain; and we have lately seen some of our most renowned Admirals, both before and after battle, causing the prayers and thanksgivings of the fleet to ascend to the God of heaven.

There still remains one topic more, to which the Author would advert. It may be presumed to be the wish of the major part of this nation, that whenever a Missionary of exemplary character and of respectable recommendation, applies to the East-India Company for a passage to our Eastern shores, his request might be treated with indulgence. In him we export a blessing (as he may prove to be) to thousands of our fellow-creatures; and his example, and instructions, and prayers will do no harm to the ship in which he sails. While the East-India Company retains the sole privilege of conveyance to India, the nation would be pleased to see this condescension shewn to persons in humble circumstances, whose designs are of a public character, and acknowledged by all men to be pious and praise-worthy. The Author will conclude these observations with a paragraph which he has found in a manuscript

lainat the Presidency of Fort William; an amiable, benevolent, and respectable man, whose loss will be heard of with deep regret by a large body of the inhabitants of Calcutta, and of his friends in Europe.

of the Rev. Mr. Kohloff, of Tanjore, the successor of Mr. Swartz, which has been just transmitted for publication:

'It is a remarkable fact, that since the foundation of our Mission, which is now one hundred years, and during which period upwards of fifty Missionaries have arrived from Europe; among the many ships that have been lost, there never perished one vessel, WHICH HAD A MISSIONARY ON BOARD.'*

The following Letter, written by Dr. WATSON, Bishop of LLANDAFF, on the subject of an Ecclesiastical Establishment for British India, was published in Calcutta, in the year 1807.

'Calgarth-Park, Kendale, 14th May, 1806.

REVEREND SIR,

'SOME weeks ago I received your MEMOIR of the expediency of an Ecclesiastical Establishment for British India; for which obliging attention I now return you my best thanks. I hesitated for some time whether I ought to interrupt your speculations with my acknowledgments for so valuable a present; but on being informed of the noble Premium, by which you purpose to exercise the talents of Graduates in the University of Cambridge, I determined to express to you my admiration of your disinterestedness and zeal in the cause of Christianity.

'Twenty years and more have now elapsed since, in a Sermon, before the House of Lords, I hinted to the then Government, the propriety

*MS. materials for the Life of Swartz.

of paying regard to the propagation of Christianity in India; and I have since then, as fit occasions offered, privately, but unsuccessfully, pressed the matter on the consideration of those in power. If my voice or opinion can, in future, be of any weight with the King's Ministers, I shall be most ready to exert myself, in forwarding any prudent measure for promoting a liberal Ecclesiastical Establishment in British India; it is not without consideration that I say a liberal Establishment, because I heartily wish that every Christian should be at liberty to worship God according to his conscience, and be assisted therein by a Teacher, at the public expense, of his own persuasion.

'The subjects you have proposed for the work which shall obtain your Prize, are all of them judiciously chosen, and if properly treated (as my love for my Alma Mater persuades me they will be) may probably turn the thoughts of the Legislature towards the measure you recommend.

'The *Salutaris Lux Evangelii*, by Fabricius, published at Hamburgh in 1731, will be of great use to the Candidates for your Prize; and his *Index Geographicus* EPISCOPATUUM *Orbis Christiani*, subjoined to that work, might, if accompanied with proper Notes, afford a very satisfactory elucidation of your third head.

'God in his providence, hath so ordered things, that America, which three hundred years ago was peopled by none but Pagans, has now many millions of Christians in it; and will not, probably, three hundred years hence,

have a single Pagan in it; but be occupied by more Christians, and more enlightened Christians than now exist in Europe.

'Africa is not now worse fitted for the reception of Christianity than America was, when it was first visited by Europeans; and Asia, is much better fitted for it, in as much as Asia enjoys a considerable degree of civilization; and some degree of it is necessary to the successful introduction of Christianity. The commerce and colonization of Christian states have civilized America, and they will, in process of time, civilize and christianize the whole earth. Whether it be a Christian duty to attempt, by lenient methods, to propagate the Christian religion among Pagans and Mahomedans, can be doubted, I think, by few; but whether any attempt will be attended with much success, till Christianity is purified from its corruptions, and the lives of Christians are rendered correspondent to their Christian profession, may be doubted by many: but there certainly never was a more promising opportunity of trying the experiment of subverting Paganism in India, than that which has for some years been offered to the government of Great Britian.

'The morality of our holy religion is so salutary to civil society, its promises of a future state so consolatory to individuals, its precepts so suited to the deductions of the most improved reason, that it must finally prevail throughout the world. Some have thought that Christianity is losing ground in Christendom. I am of a different opinion. Some ascititious

doctrines, derived from Rome and Geneva, are losing ground amongst learned men; some unchristian practices springing from ignorance, bigotry, intolerance, self-sufficiency of opinion, with uncharitableness of judgment, are losing ground among all sober-minded men; but a belief in Jesus Christ, as the Savior of the world, as the medium through whom eternal life will be given to all who obey his Gospel, is more and more confirmed every day in the minds of men of eminence and erudition, not only in this, but in every other Christian country. From this praise I am not disposed to exclude even France itself, notwithstanding the temporary apostasy of some of its philosophers from every degree of religious faith. I cannot but hope well of that country, when I see its National Institute proposing for public discussion the following subject; 'What has been the influence of the Reformation of Luther, on the political situation of the different states of Europe, and on the progress of Knowledge?' especially when I see the subject treated by Mr. Villers, in a manner which would have derived honor to the most liberal Protestant in the freest state in Europe.

'It is not to be denied, that the morals of Christians in general fall far short of the standard of Christian perfection, and have ever done so, scarcely excepting the latter end of the first century. Yet notwithstanding this concession, it is a certain fact, that the Christian religion has always operated to the production of piety, benevolence, self-government, and the love

of virtue amongst individuals, in every country where it has been received; and it will every where operate more powerfully as it is received with more firm assurance of its truth; and it will be every where received with more firm assurance of its truth, as it is better understood; for when it is properly understood, it will be freed from the pollutions of superstition and fanaticism among the hearers, and from ambition, domination, and secularity among the teachers.

'Your publication has given us in England a great insight into the state of Christianity in India, as well as into the general state of Learning amongst you; and it has excited in me the warmest wishes for the prosperity of the College of Fort-William. It is an Institution which would have done honor to the wisdom of Solon or Lycurgus. I have no knowledge personally of the Marquis Wellesley, but I shall think of him and of his coadjutors in this undertaking, with the highest respect and admiration, as long as I live.

'I cannot enter into any particulars relative to an Ecclesiastical Establishment in India; nor would it perhaps, be proper to press Government to take the matter into consideration, till this country is freed from the danger which threatens it: but I have that opinion of his Majesty's Ministers, that they will not only from policy, but from a serious sense of religious duty, be disposed to treat the subject, whenever it comes before them, with great judgment and liberality. May God direct their counsels!

'Our Empire in India,' said Mr. Hastings, 'has been acquired by the sword; and must be maintained by the sword.' I cannot agree with him in this sentiment. All Empires have been originally acquired by violence, but they are best established by moderation and justice. There was a time when we shewed ourselves to the inhabitants of India in the character of tyrants and robbers; that time, I trust, is gone for ever. The wisdom of British Policy, the equity of its jurisprudence, the impartiality of its laws, the humanity of its penal code; and above all, the incorrupt administration of public justice, will, when they are well understood, make the Indians our willing subjects, and induce them to adopt a religion attended with such consequences to the dearest interests of the human mind. They will rejoice in having exchanged the tyranny of Pagan superstition, and the despotism of their native princes, for the mild mandates of Christianity, and the stable authority of equitable laws. The difference between such different states of civil society, as to the production of human happiness, is infinite; and the attainment of happiness is the ultimate aim of all individuals in all nations. I am, Rev. Sir, your obliged and faithful servant, R. LLANDAFF.'

To Rev. D. Buchanan, Vice-Provost of the College of Fort-William, Calcutta.

CONCLUSION.

In the progress of these Researches the Author has found his mind frequently drawn to consider the extraordinary difference of opin-

ion, which exists among men of learning in regard to the importance, and obligation of communicating religious knowledge to our fellow-creatures. And he has often heard the question asked by others, What can be the cause of this discrepancy of opinion? For that such a difference does exist is most evident; and is exemplified at this moment in some of the most illustrious characters for rank and learning, in the nation. This is a problem of a very interesting character at this day, and worthy of a distinct and ample discussion, particularly at the seats of learning. The problem may be thus expressed: 'What power is that, which produces in the minds of some persons a real interest and concern in the welfare of their fellow-creatures; extending not only to the comfort of their existence in this world, but to their felicity hereafter; while other men who are apparently in similar circumstances as to learning and information, do not feel inclined to *move one step* for the promotion of such objects?' The latter, it may be, can speculate on the philosophy of the human mind, on its great powers and high dignity, on the sublime virtue of universal benevolence, on the tyranny of superstition, and the slavery of ignorance; and will sometimes quote the verse of the poet,

"Homo sum; humani nil a me alienum puto:"

but they leave it to others, and generally to the Christian in humble life, to exercise the spirit of that noble verse. This is a very difficult problem; and it has been alleged by some

that it cannot be solved on any known principles of philosophy. The following relation will probably lead to principles by which we may arrive at a solution.

There was once a King in the East, whose empire extended over the known world, and his dominion 'was to the end of the earth.' During the former part of his reign, his heart was filled with pride: he knew not the God of heaven: and he viewed with the utmost indifference the nations over whom he ruled worshipping idols of wood and stone. But it pleased the King of kings to dethrone this haughty monarch, to cast him down from his high estate, and to abase him in the dust. And after he had been for a time in the furnace of affliction, and his proud heart was humbled, God graciously revealed himself to him in his true name and character, and then restored him to his former prosperity and power. The penitent king, thus once more exalted, and filled with admiration at the discovery of the ONLY TRUE GOD, immediately issued an edict to the whole world, setting forth the greatness of the Most High, asserting his glory, and inviting all nations to 'praise and magnify HIM that liveth for ever, whose dominion is an everlasing dominion, and his kingdom is from generation to generation.' This memorable edict began in these sublime terms;

'NEBUCHADNEZZAR THE KING, UNTO ALL PEOPLE, NATIONS, AND LANGUAGES, THAT DWELL IN ALL THE EARTH, Peace be multiplied unto you. I thought it good to shew the signs and wonders which the Most High God

hath wrought toward me. How great are his SIGNS! How mighty are his WONDERS!' Having recounted the judgment and mercy of God to himself, he thus concludes; 'Now I Nebuchadnezzar, praise and extol and honor the King of Heaven, all whose works are truth, and his ways judgment; and them that walk in pride he is able to abase.'*

Such a proclamation to the nations of the earth was a noble act of a king, and ought to be had in perpetual remembrance. It reminds us of the last charge of HIM 'who ascended up on high:' Go, TEACH ALL NATIONS. It discovers to us the new and extended benevolence, greatness of mind, and pure and heavenly charity, which distinguish that man whose heart has been impressed by THE GRACE OF GOD. How solemn his sense of duty! How ardent to declare the glory of his Savior! His views for the good of men, how disinterested and enlarged! It is but too evident, that all our speculations concerning a Divine Revelation, and the obligation imposed on us to study it ourselves, or communicate it to others, are cold and uninteresting, and excite not to action, 'until, through the tender compassion of God, the Day-spring from on high visit us, to give light to them that sit in darkness;' to humble our hearts, at the remembrance of our sins against God, and to affect them with a just admiration of his pardoning mercy.

*Daniel, 4th chapter.

Let Great Britian imitate the example of the Chaldean King; and send forth to all the world, her TESTIMONY concerning the True God. She also reigns over all nations which 'worship idols of wood and stone,' and she ought, in like manner, to declare to them 'the SIGNS and WONDERS of the Almighty.' And, in this design every individual will concur, of every church, family, and name, whose heart has been penetrated with just apprehensions of the Most High God; having known his judgments and experienced his mercy.

THE

STAR IN THE EAST.

A SERMON,

PREACHED SUNDAY, FEB. 26, 1809.

MATT. ii, 2.

"For we have seen his Star in the East, and are come to worship him."

WHEN, in the fulness of time, the Son of God came down from heaven to take our nature upon him, many circumstances concurred to celebrate the event, and to render it an illustrious epoch in the history of the world. It pleased the Divine Wisdom that the manifestation of the Deity should be distinguished by a suitable glory: and this was done by the ministry of Angels, by the ministry of Men, and by the ministry of Nature itself.

First, This was done by the ministry of *Angels;* for an Angel announced to the shepherds 'the glad tidings of great joy which should be to all people;' and a multitude of the heavenly host sang Glory to God in the Highest, on earth, peace, good-will toward men.'

Secondly, It was done by the ministry of *Men;* for illustrious persons, divinely directed, came from a far country, to offer gifts, and to do honor to the newborn King.

Thirdly, It was done by the ministry of *Nature.* Nature herself was commanded to bear witness to the presence of the God of Nature. A Star or Divine Light, pointed out significantly from heaven the spot upon earth where the Savior was born.

Thus, I say, it pleased the Divine Wisdom, by an assemblage of heavenly testimonies, to glorify the incarnation of the Son of God.

All these testimonies were appropriate; but the *Journey* of the *Eastern Sages* had in it a peculiar fitness. We can hardly imagine a more natural mode of honoring the event than this, that illustrious persons should proceed from a far country to visit the child which was born Savior of the world. They came, as it were, in the name of the Gentiles, to acknowledge the heavenly gift, and to bear their testimony against that nation which rejected it. They came as the *representatives* of the whole heathen world; not only of the heathens of the East, but also of the heathens in the West, from whom *we* are descended. In the name of the whole world, lying 'in darkness, and in the shadow of death,' they came inquiring for that Light which they had heard, was to visit them in the fulness of time. 'And the star which they saw in the East, went before them, till it came and stood over where the young child was. And when they were come into the house, they fell down and worshipped him; and when they had opened their treasures, they presented unto him gifts, gold, and frankincense, and myrrh;' and they departed into their own country.

Do you ask how the Star of Christ was understood in the East? Or why Providence ordained that peculiar mode of intimation?

Christ was foretold in old prophecy, under the name of the '*Star* that should arise out of Jacob;' and the rise of the Star of Jacob was

notified to the world, by the appearance of an actual Star.

We learn from authentic Roman history, that there prevailed 'in the East,' a constant expectation of a Prince, who should rise out of Judea, and rule the world. That such an expectation did exist, has been confirmed by the ancient writings of India. Whence, then, arose this extraordinary expectation, for it was found also in the Sybilline books of Rome?

The Jewish expectation of the Messiah had pervaded the East long before the period of his appearance. The Jews are called by their own prophet the 'Expecting people,'* (as it may be translated, and as some of the Jews of the East translate it) the 'people looking for and expecting One to come.' Wherever, then, the ten tribes were carried throughout the East, they carried with them their *expectation.* And they carried also the prophecies on which their expectation was founded. Now one of the clearest of these prohecies runs in these words: 'There shall come a *Star* out of Jacob.' And as in the whole dispensation concerning the Messiah, there is a wonderful fitness between the words of prophecy and the person spoken of, so it pleased the Divine Wisdom that the rise of the Star in Jacob should be announced to the world by the appearance of an actual Star, (for by what other means could the great event be more significantly communicated to the remote parts of the earth?) and this actual Star, in itself a proper emblem of that 'Light

* Is. xviii. 2. 'The people meted out' in our translation.

which was to lighten the Gentiles,' conducted them to Him who was called in a figure the Star of Jacob, and the 'glory of his people Israel;' and who hath said of himself, (Rev. xxii, 16.) 'I Jesus, am the bright and morning Star.'*

But again, why was the East thus honored? Why was the East, and not the West, the scene of these transactions? The East was the scene of the first revelation of God. The fountains of inspiration were first opened in the East. And, after the flood, the first family of the new world was planted in the East; I mean the East, in relation to Judea. Besides, millions of the human race inhabit that portion of the globe. The chief population of the world is in these regions. And in the middle of *them* the Star of Christ first appeared. And, led by it, the wise men passed through many nations, tongues, and kindreds, before they arrived at Judea in the West; bearing tidings to the world that the Light was come, that the 'Desire of all Nations' was come. Even to Jerusalem herself they brought the first intimation that her long-expected Messiah was come.

Now, my brethren, as the East was honored in the first age, in thus pointing out the Messiah to the world; so now again, after a long interval of darkness, it is bearing witness to the truth of his religion; not indeed by the shining of a Star, but by affording luminous evidence of the divine origin of the Christian

* The Jews used to speak of their Messiah under the appellation of *Bar Cocab*, or 'the Son of the Star;' and false Christs actually assumed that name.

Faith. It affords evidence, not only of the general truth of its *history*, but of its peculiar *doctrines;* and not of its doctrines merely, but of the *divine power* of these doctrines in convincing the understandings and converting the hearts of men. And in this sense it is, that 'we have seen his Star in the East, and are come to worship him.'

And when these evidences shall have been laid before you, you will see that the Time is come for diffusing His religion throughout the world; you will 'offer gifts' in his name for the promotion of the work; and you will offer up prayers in its behalf, 'that God would be pleased to make his ways known, his saving health unto all nations.'

In this discourse, we propose to lay before you,

1st. EVIDENCES of the *general truth* of the Christian Religion, existing in the East.

2dly. EVIDENCES of the *divine power* of that religion, exemplified in the East.

I. The *general truth* of the Christian Religion is illustrated by certain evidences in the East. Of these we shall mention the following.

1. Ancient writings of India, containing particulars of the *history* of Christ.

2. Certain doctrines of the East, shadowing forth the peculiar doctrines of Christianity, and manifestly derived from a common origin.

3. The state of the *Jews* in the East, confirming the truth of ancient prophecy.

4. The state of the *Syrian Christians* in the East, subsisting for many ages, a separate and distinct people in the midst of the heathen world.

These subjects, however, we must notice very briefly.

1. Hindoo history illustrates the *history* of the Gospel. There have lately been discovered in India, certain Sanscrit writings, conaining testimonies of Christ. They relate to a Prince who reigned about the peried of the Christian era; and whose history, though mixed with fable, contains particulars which correspond, in a surprising manner, with the advent, birth, miracles, death, and resurrection of our Savior. The event mentioned in the words of the Text is exactly recorded, namely, That certain holy men, directed by a Star, journeyed toward the West, where they beheld the incarnation of the Deity*

These important records have been translated by a learned orientalist,† and he has deposited the originals among the archives of the Asiatic Society. From these, and from other documents, he has compiled a work, entitled 'The History of the introduction of the Christian Religion into India; its progress and decline;' and at the conclusion of the work he thus expresses himself: 'I have written this account of Christianity in India with the impartiality of an historian; fully persuaded that our holy religion cannot receive any additional lustre from it.'

* This testimony of the Hindoo writer accords with that of *Chalcidius*, the ancient commentator on Plato, who adds, 'that the infant Majesty being found, the wise men worshipped, and gave gifts suitable to so great a God.'

† Mr. Wilford.

Thus far of the *history* of the Gospel.

2. We are now to notice certain *doctrines* of the East, shadowing forth the doctrines of Christianity.

The peculiar doctrines of the Christian Religion are so strongly represented in certain systems of the East, that we cannot doubt the source whence they have been derived. We find in them the doctrines of the Trinity, of the incarnation of the Deity, of the Atonement for sin, and of the influence of the Divine Spirit.

First, The doctrine of the *Trinity*. The Hindoos believe in *one* God Brahma, the creator of all things: and yet they represent him as subsisting in *three* persons; and they worship one or other of these persons throughout every part of India. And what proves that they hold this doctrine distinctly, is, that their most ancient representation of the Deity is formed of one body and three faces. Nor are these representations confined to India alone; but they are to be found in other parts of the East.

Whence, then, my brethren, has been derived this idea of a TRIUNE God? If, as some allege, the doctrine of the Trinity among Christians be of recent origin, whence have the Hindoos derived it? When you shall have read all the volumes of Philosophy on the subject, you will not have obtained a satisfactory answer to this question.

Secondly, The doctrine of the *Incarnation* of the Deity. The Hindoos believe that one of the persons in their Trinity (and that, too, the second person,) was 'manifested in the

flesh.' Hence their fables of the incarnations of Vishnoo, of which you may have heard. And this doctrine of the incarnation of the Deity is found over almost the whole of Asia.

Whence, then, originated this idea, that 'God should become man, and take our nature upon him?' The Hindoos do not consider that it was an Angel merely that became man, but God himself. The incarnation of God is a frequent theme of their discourse. We cannot doubt whence this peculiar tenet of religion has been derived. We must believe that all the fabulous incarnations of the Eastern Mythology are derived from the real incarnation of the Son of God, or from the prophecies which went before it.

Thirdly, The doctrine of *Atonement* for Sin, by the shedding of blood. To this day in Hindostan, the people bring the Goat or Kid to the Temple; and the Priest sheds the blood of the innocent victim. Nor is this peculiar to Hindostan. Throughout the whole East, the doctrine of a sacrifice for sin seems to exist in one form or other.

How is it then, that some of you in this country say that there is no Atonement! For, ever since 'Abel offered unto God a more excellent sacrifice than Cain;' ever since Noah, the father of the new world, 'offered burnt offerings on the Altar,' sacrifices have been offered up in almost every nation; as if for a constant memorial before the world, that 'without shedding of blood, there is no remission of sin.'

Fourthly, The doctrine of the influence of

the *Spirit* of God. In the most ancient writings of the Hindoos, some of which have been lately published, it is asserted that the 'divine Spirit, or light of knowledge,' influences the minds of men. And the man who is the subject of such influence is called the 'man twice born.' Many chapters are devoted to the duties, character, and virtues of 'the man twice-born.'

If, then, in the very systems of the heathen world, this exalted idea should have a place, how much more might we expect to find it in the revelation of the true God!

We could illustrate other doctrines by similar analogies, did time permit. If these analogies were merely partial or accidental, they would be less important. But they are not casual; as every man who is versed in the Holy Scriptures and in Oriental Mythology well knows. They are general and systematic. Was it ever alleged that the Light of Nature could teach such doctrines as these? They are all *contrary* to the Light of Nature.

These, my brethren, are doctrines which exist at this day, in the midst of the idolatry and moral corruption of the heathen world. Every where there appears to be a *counterfeit* of the *true* doctrine. The inhabitants have lost sight of the only true God, and they apply these doctrines to their false gods. For these doctrines are relics of the first Faith of the earth. They are, as you see, the strong characters of God's primary revelation to man, which neither the power of man, nor time itself hath been able to destroy; but which have endured from

age to age, like the works of nature, the moon and stars, which God hath created incorruptible.

3. Another circumstance, illustrating the truth of the Christian religion in the East, is the state of the *Jews*. The Jews are scattered over the whole face of the East, and the fulfilment of the *prophecies* concerning them is far more evident in these regions than it is here among Christian nations.

The last great punishment of the Jewish people was inflicted for their last great crime—their shedding the blood of the Son of God! And this instance of divine indignation has been exhibited to all nations, and all nations seem to have been employed by the ordinance of God in inflicting the punishment.

By express prophecy, the Jews were sentenced to become 'the scorn and reproach of all people;' and 'a proverb and by-word among all nations.' Now, that their stubborn unbelief should be a reproach to them among Christian nations here in the West, is not so strange; that they should be a proverb and a by-word among those who had heard the prophecy concerning them is not so remarkable. But to have seen them (as I have seen them) insulted and persecuted by the ignorant nations in the East; in the very words of prophecy 'trodden down of the heathen;' trodden down by a people who never heard the name of Christ; who never heard that the Jews had rejected Christ; and who, in fact, *punished the Jews, without knowing their crime;* this, I say, hath appeared to me an awful completion of the divine sentence.

4. Another monument of the Christian religion in the East, is the state of the *Syrian Christians*, subsisting for many ages a separate and distinct people, in the midst of the corruption and idolatry of the heathen world. They exist in the very midst of India, like the bush of Moses, burning and not consumed; surrounded by the enemies of their faith, and subject to their power, and yet not destroyed. There they exist, having the pure word of God in their hands, and speaking in their churches that same language which our Savior himself spake in the streets of Jerusalem.

We may contemplate the history of this people, existing so long in that dark region, as a type of the *inextinguishable Light* of Christ's religion; and in this sense it may be truly said, 'We have seen his Star in the East.'

The probable design of the Divine Providence, in preserving this people, appears to be this: That they should be a *seed* of the Church in Asia: that they should be a special instrument for the conversion of the surrounding heathen, when God's appointed time is come; a people prepared for his service, as fellow laborers with us; a people, in short, in the midst of Asia, to whom we can point as an evidence to the rest, of the truth and antiquity of the Christian Faith.

And this shall suffice as to the testimonies of the general truth of Christianity existing in the East.

II. We proposed, in the second branch of the discourse, to lay before you some eviden-

ces of the *Divine power* of the Christian Religion exemplified in the East.

To say that Christianity has been propagated in the East, *as* other religions have been propagated, is to say nothing. It is little to say that thousands have adopted the *name*, and that it pervades populous provinces. For three centuries past, the Romish Church has diffused the *name* of Christianity throughout the East; and this success demonstrates how practicable it is to 'propagate our religion,' (in the common sense of that expression) throughout all nations of the world. Providence seems to have ordained this previous labor of the Romish Church, to facilitate the preaching of the true Gospel at the appointed time; for Christianity is found, even in its worst form, to possess a moral and civilizing efficiency.

But it is in the East, as it is the West—all are not Christians who are called Christians. 'He is not a Christian, who is one outwardly; neither is that baptism which is outward in the flesh.' The fact was, the Romish Church preached Christianity in the East, *without the Bible.*

Let us now inquire what has been the consequence of sending the Bible to the East. It is nearly one hundred years since the Bible was sent to the Hindoos; but not by our country. This honor was given to the Protestant churches of Denmark and Germany. It was sent to a certain nation in the South of India; for there are many nations in Hindostan. What then was the effect of giving them the Bible? It was the same as that which followed the

giving the Bible to us, while we lay in almost Hindoo darkness, buried in the ignorance and superstition of the Church of Rome. It gave light and knowledge; God blessed his own word to the conversion of the heart, and men began to worship him in sincerity and truth.

That province in India, which was blessed with the Bible, hath since 'seen a great Light.' During nearly the whole of the last century, multitudes of Hindoos (both heathens and Roman Catholics) became members of the Protestant Church, one generation after another; and amongst them there has ever been found, according to the records of the Mission,* such a proportion of serious piety, as you might expect to find, when the Gospel is preached with faithfulness and zeal.

During the whole of the last century, Providence favored them with a succession of holy and learned men, educated at the Universities of Germany: among whom was the venerable SWARTZ, called the Apostle of the East; and others not much inferior to him, men whose names are scarcely known in this country, but who are as famous among the Hindoos as Wickliffe and Luther are amongst us. The ministry of these good men was blessed in many provinces in the South of India, and the bounds of their churches are extending unto this day. The language of the country is called the *Tamul;* and the first translation of the Bible, in that language, was made, as we said, about a hundred years ago. Like Wickliffe's

*These Records are published in upwards of 50 volumes, thick 4to.

Bible with us, it became the father of many versions, and, after a succession of improved editions, it is now considered by the Bramins themselves (like Luther's Bible in German) as the classical standard of the Tamul tongue.

A Jubilee has lately been celebrated in India, in honor of the Gospel. In the month of July, 1806, a Jubilee was observed by these Hindoo churches, in commemoration of the arrival of the two first Protestant Missionaries on the 9th of July, 1706. The year 1806, being the *hundredth* year (or the second fiftieth) since the Gospel first visited their land, was to them 'the year of Jubilee.' The happy occasion had been long anticipated, and was marked with demonstrations of joy and gladness. The people, as we were informed, walked in procession to their churches, carrying palms in their hands, and singing the 98th Psalm; and, after offering up praises and thanksgivings to the Most High, they heard a sermon suitable to the day. The sermon at the Jubilee of Tritchinopoly was preached by their aged minister, the Rev. Mr. Pohle, from these words: 'Go ye, therefore, and teach all nations; baptising them in the name of the Father, and of the Son, and of the Holy Ghost.'

These were the effects of sending the Bible to the East. Men were 'brought to a knowledge of the truth;' and at the end of a hundred years, the natives kept the Jubilee of the *Bible.*

Such, my brethren, was the light in the South of India. And now a Light has sprung up in the North, of which you have heard.

Our own country hath begun, though late, to dispense 'the Word of Life.' And although the time has been short, the success has been great. In the North, in the West, and in Ceylon, translations of the Scriptures are going on in almost all the languages of Oriental India.

Our own country hath at length assumed an interest in diffusing the Gospel. 'In the fulness of time' we trust, her different societies have come forth, as with one consent, to begin the work of evangelizing the East. 'In the fulness of time,' we trust, hath this country begun, by these instruments, to employ her great power, and her enlightened zeal, in extending the knowledge of the true God throughout the world.

We ought not to regret that the work is carried on by Christians of different denominations; for if they teach the religion of the Bible, their labor will be blessed. We have no contentions in India, like those in Britain, between Protestants and different names. There they are all friends. The strife there is between light and darkness; between the true God and an idol. So liberal and catholic is the Christian in Asia (while he looks over the map of the World, and can scarcely find where the isle of Britain lies) that he considers even the term 'Protestant,' as being in a certain degree exclusive or sectarian. 'The religion of the Bible,' or 'the religion of Christ,' is the name by which he would describe his creed. For when the idolater once abjures his own cast for the Gospel, he considers the differences of Protestants (if he ever hear of them)

as being very insignificant. Indeed he cannot well understand them. In the great revolution that takes place in his mind (if his conversion be real) he cannot contemplate these minute objects. We ought not then, I say, to regret that different classes of Christians are employed in the work. For the case is an exact parallel of that recorded in the Gospel, (Mark ix, 38,) 'And John answering said, Master, we saw one casting out Devils in thy name, and he followeth not *us;* and we forbad him, because he followeth not *us.* And Jesus said, FORBID HIM NOT.'

On my arrival from India, a few months ago, I learned that a controversy had engaged the attention of the public, for some time, on the question of sending Missions to the East. In the future history of our country it will scarcely be believed, that in the present age an attempt should have been made to prevent the diffusion of the blessed principles of the Christian religion. It will not be believed that an attempt should have been made to prove by argument, that it was wrong to make known the Revelation of the true God to our fellow men; or if, in some instances, it might be permitted (as in the case of *remote* nations) that we ought not to instruct *that* people who were affirmed to be the *most* superstitious, and *most* prejudiced; and who were *our own* subjects. We scarcely believe ourselves that, twenty years ago, an attempt was made to defend the traffic in *slaves*, and that books were written to show that it was humane in its character, just in its principle, and honorable to

our nation. The discussion, therefore, that has taken place on the civilization of the East, has been of important use. Men in general were not informed. The scene of action was remote, and the subject was new in almost all its relations. Even to some of those persons who had been in India, the subject was new. Just as in this country, if you were to ask certain persons whether they had any acquaintance with the *religious* world, they would say they had never heard there *was* such a world; so some from India hazarded an opinion concerning the 'inveterate prejudices' of certain tribes in the East, who scarcely knew the geography of the country where they lived; what their religion was, or whether they had any religion at all. They had seen no star in the East; they had heard of no Jubilee for the Bible. Like the spies of Israel, who brought back an 'evil report' from Canaan, they reported that India was no 'land of promise' for the Gospel; that the land was *barren*, and that the men were *Anakims*. But the faithful Swartz gave another testimony. He affirmed that it is 'exceedingly good land;' and his 'record is true.' He who was best qualified to give an opinion on the subject, who preached among the Hindoos for nearly fifty years, founded churches among them in different provinces, established schools for their children, disseminated religious tracts in their own tongue, and intimately knew their language, manners, prejudices, and superstitions; he who restored the Christian character to respect, after it had fallen into contempt; who was selected by the

natives as an arbiter of their differences with the English, and whom both Hindoos and English loved and feared in his life and honored in his death;* this good man, I say differed in opinion from some, who have lately ventured to give a judgment in this matter: he affirmed that it was England's DUTY to make known the Revelation of the true God to her Indian subjects.

*At the funeral of Mr. Swartz, the Hindoo Rajah of Tanjore came to do honor to his memory in the presence of his Braminical court. *He covered the body with a gold cloth and shed a flood of tears.* He afterwards composed an epitaph for him, whom he called 'his father and his friend,' and caused it to be inscribed on the stone which covers Swartz's grave, in one of the Christian churches of Tanjore.

The English also have pronounced a noble and affecting encomium on the character of this estimable Missionary.

The Honorable the East India Company have sent out to Madras a monument of marble to be erected in the church of St. Mary at that place, to the memory of the Rev. Mr. Swartz, inscribed with a suitable epitaph; and they announced it in their general letter, dated the 29th of October, 1806, 'as a testimony of the deep sense they entertained of his transcendent merit, of his unwearied labors in the cause of religion and piety, and of his public services at Tanjore, where the influence of his name and character was for a long course of years productive of important benefits to the Company.' The Honorable Court further adds: 'On no subject has the Court of Directors been more unanimous than in their anxious desire to perpetuate the memory of this eminent person, and to *excite in others an emulation of his great example*.' They direct, finally, 'that translations shall be made of the epitaph into the country languages, and published at Madras; and that the native inhabitants shall be encouraged to view the monument.'

In the mean time, while men hold different opinions on the subject here, the great work goes on in the East. The Christians there will probably never hear of our dissentions; nor, if they should hear of them, would they be much interested about them. And on this point I judge it right to notice a very singular mistake, which appears to have existed on both sides of the question. It seems to have been understood that we have it in our power to prevent the progress of Christianity in India, if we wish to do so; if such a measure should be recommended by what is called "a wise policy." But we have *no* power to prevent the extension of the Christian religion in India. We have it in our power, indeed, greatly to *promote* it, but we have no power to *destroy* it. It would be as easy to extinguish Christianity in Great Britian as in India. There are thousands of Christians in India—hundreds of thousands of Christians. And while we are contending here, whether it be a proper thing to convert the Hindoos, they will go on extending the bounds of their churches, keeping their jubilees, and enjoying the blessings of the Gospel, regardless of our opinions or authority.

The dispute in this country, relative to the efficiency of preaching the faith of Christ to the heathen world, is not unlike the dispute of the Jewish doctors in the Gospel, concerning our Savior's power "to forgive sins." We read that our Lord had healed a woman, who was a sinner. And he said unto her, "Daughter, thy sins are forgiven; thy faith hath saved thee; go in peace." Then began the Pharisees to say

within themselves, "Who is this that forgiveth sins also?" But she felt in herself that she was healed, and, leaving the doctors to dispute whether "her faith could save her or not," she departed in peace and joy.

So, while we are disputing here, whether the faith of Christ can save the heathens, the Gospel hath gone forth "for the healing of the nations." A congregation of Hindoos will assemble on the morning of the Sabbath, under the shade of a Banian tree, not one of whom, perhaps, ever heard of Great Britain by name. There the Holy Bible is opened; the word of Christ is preached with eloquence and zeal; the affections are excited; the voice of prayer and praise is lifted up; and He who hath promised his presence "when two or three are gathered together in his name, is there in the midst of them to bless them, according to his word." These scenes I myself have witnessed; and it is in this sense in particular I can say, "We have seen his Star in the East, and are come to worship him."

Thus far we have spoken of the success of the Gospel in Asia, by means of European preachers. But we shall now exhibit to you evidence from another source, from a new and unexpected quarter. We are now to declare what has been done, independently of *our* exertions, and in regions where we have no laborers, and no access. And this I do to show you, that whether we assist in the work or not, it is God's will *that it should begin*. You have hitherto been contemplating the Light in India. We are now to announce to you, that a light

hath appeared in Arabia, and dawned, as it were, on the Temple of Mecca itself.

Two Mahometans of Arabia, persons of consideration in their own country, have been lately converted to the Christian faith. One of them has already suffered martyrdom, and the other is now engaged in translating the Scriptures, and in concerting plans for the conversion of his countrymen. The name of the martyr was Abdallah;* and the name of the other, who is now translating the Scriptures, is Sabat, or, as he is called since his Christian Baptism, Nathaneal Sabat. Sabat resided in my house sometime before I left India, and I had from his own mouth the chief part of the account which I shall now give to you. Some particulars I had from others. His conversion took place after the martyrdom of Abdallah, "to whose death he was consenting;" and he related the circumstances to me with many tears.

Abdallah and Sabat were intimate friends, and being young men of family in Arabia, they agreed to travel together, and to visit foreign countries. They were both zealous Mahometans. Sabat is son of Ibrahim Sabat, a noble family of the line of Beni-Sabat, who trace their pedigree to Mahomet. The two friends left Arabia, after paying their adorations at the tomb of their prophet at Mecca, and travelled through Persia, and thence to Cabul. Abdallah was appointed to an office of State under Zemaun Shah, King of Cabul: and Sabat left him there, and proceeded on a tour through Tartary.

* The word *Abdallah* is the same as *Abdiel*, and signifies the "servant of God,"

While Abdallah remained at Cabul, he was converted to the Christian faith by the perusal of a Bible (as is supposed) belonging to a Christian from Armenia, then residing at Cabul.* In the Mahometan states, it is death for a man of rank to become a Christian. Abdallah endeavored for a time to conceal his conversion, but finding it no longer possible, he determined to flee to some of the Christian churches near the Caspian sea.

He accordingly left Cabul in disguise, and had gained the great city of Bochara, in Tartary, when he was met in the streets of that city by his friend Sabat, who immediately recognized him. Sabat had heard of his conversion and flight, and was filled with indignation at his conduct. Abdallah knew his danger, and threw himself at the feet of Sabat. He confessed that he was a Christian, and implored him by the sacred tie of their former friendship, to let him escape with his life. "But, Sir," said Sabat, when relating the story himself, "I *had no pity.* I caused my servants to seize him, and I delivered him up to Morad Shah, King of Bochara. He was sentenced to die, and a herald went through the city of Bochara, announcing the time of his execution. An immense multitude attended, and the chief men of the city. I also went and stood near to Abdallah. He was offered his life if he would abjure Christ, the executioner standing by him with his sword in his hand. 'No,' said he (as if the proposition were impossible to be complied with) 'I

* The Armenian Christians in Persia have among them a few copies of the Arabic Bible.

cannot abjure Christ.' Then one of his hands was cut off at the wrist. He stood firm, his arm hanging by his side with but little motion. A physician, by desire of the king, offered to heal the wound if he would recant. He made no answer, but looked up steadfastly towards heaven, like Stephen the first martyr, his eyes streaming with tears. He did not look with anger towards *me*. He looked at me, but it was benignly, and with the countenance of forgiveness. His other hand was then cut off. But, Sir,' said Sabat, in imperfect English, 'he never *changed*, he never *changed*. And when he bowed his head to receive the blow of death, all Bochara seemed to say, 'What new thing is this?' "

Sabat had indulged the hope that Abdallah would have recanted when he was offered his life; but when he saw that his friend was dead, he resigned himself to grief and remorse. He travelled from place to place, seeking rest, and finding none. At last he thought that he would visit India. He accordingly came to Madras about five years ago. Soon after his arrival, he was appointed by the English government a Mufti, or expounder of Mahometan law; his great learning, and respectable station in his own country, rendering him eminently qualified for that office. And now the period of his own conversion drew near. While he was at Visagapatam, in the Northern Circars, exercising his professional duties, Providence brought in his way a New Testament in Arabic. He read it with deep thought, the Koran lying before him. He compared them togeth-

er, and at length the truth of the word of God fell on his mind, as he expressed it, like a flood of light. Soon afterwards he proceeded to Madras, a journey of 300 miles, to seek Christian baptism; and having made a public confession of his faith, he was baptized by the Rev. Dr. Kerr, in the English church at that place, by the name of Nathaneal, in the twenty-seventh year of his age.

Being now desirous to devote his future life to the glory of God, he resigned his secular employ, and came by invitation to Bengal, where he is now engaged in translating the Scriptures into the Persian language. This work hath not hitherto been executed, for want of a translator of sufficient ability. The Persian is an important language in the East, being the general language of Western Asia, particularly among the higher classes, and is understood from Calcutta to Damascus. But the great work which occupies the attention of this noble Arabian, is the promulgation of the Gospel among his countrymen; and from the present fluctuations of religious opinion in Arabia, he is sanguine in his hopes of success. His first work is entitled, (Neama Besharatin lil Arabi,) '*Happy News for Arabia;*' written in the Nabuttee, or common dialect of the country. It contains an eloquent and argumentative elucidation of the truth of the Gospel, with copious authorities admitted by the Mahometans themselves, and particularly by the Wahabians. And prefixed to it, is an account of the conversion of the author, and an appeal to the members of his well known family in Arabia, for the truth of the facts.

The following circumstance in the history of Sabat ought not to have been omitted. When his family in Arabia had heard that he had followed the example of Abdallah, and become a Christian, they despatched his brother to India, (a voyage of two months,) to assassinate him. While Sabat was sitting in his house at Visagapatam, his brother presented himself in the disguise of a faqueer, or beggar, having a dagger concealed under his mantle. He rushed on Sabat, and wounded him. But Sabat seized his arm, and his servants came to his assistance. He then recognized his brother. The assassin would have become the victim of public justice, but Sabat interceded for his brother, and sent him home in peace, with letters and presents to his mother's house in Arabia.

And these, my brethren, are the instances I wished to lay before you, of the divine power of the Christian religion recently exemplified in the East. The conversions of Abdallah and Sabat seem to have been as evidently produced by the Spirit of God, as any conversion in the primitive church. Other instances have occurred in Arabia of a similar kind, and on the very borders of Palestine itself. These are like the solitary notices which, in other nations, have announced the approach of general illumination. John Huss, and Jerom of Prague, were not, perhaps, more talked of in Europe, than Abdallah and Sabat are at this day in Bucharia and Arabia.

What conclusion, then, shall we draw from these facts? It is this: that the time for diffus-

ing our religion in the East is come. We shall notice some other particulars which encourage us to think that the time is come.

1. The minds of men seem every where to be impressed with the duty of making the attempt. Nearly fifteen years have elapsed since it began, and their ardor is not abated. On the contrary, they gather strength as they proceed; new instruments are found, and liberal contributions are made by the people. Indeed, the consciences of men seem to bear witness that the work is of God.

The rapid success of this undertaking must appear almost incredible to those who are not acquainted with the fact. Translations of the Scriptures are carried on, not only in the languages of India, Persia, and Arabia, but in those also of Burmah and China. Mount Caucasus, in the interior of Asia, is another centre of translation for the East, particularly for the numerous nations of the Tartar race. The Scriptures are preparing for the Malayan isles, and for the isles of the Pacific sea. The great continent of Africa has become the scene of different missions and translations. North and South America are sending forth the Scriptures. They are sent to the uttermost parts of the earth. They have been sent to Greenland, Labrador, and Austral Asia. We might almost say, 'There is no speech nor language, where their voice is not heard.'

And this spirit, for the diffusion of the truth, is not confined to Britain. It is found among good men of every Christian nation. Perhaps on this day prayers are offered up in behalf of the work, in Europe, Asia, Africa, and America.

We are encouraged, then, to believe, that the time is come, in the first place, by the *consent* of *good men.* When I say good men, I mean religious and devout men, whose minds are not entirely occupied with the politics and affairs of this world, but who are 'looking for the consolation of Israel:' as it is expressed in these words, 'Thy kingdom come.'

2. Another circumstance indicating that the time is at hand, is the general contemplation of the *prophecies.* The prophecies of Scripture are at this time pondered as seriously in Asia as in Europe. Even the Jews in the East, begin to study the oracles of their prophet Isaiah. And what is more important, the prophecies begin to be published among heathen nations; and we may expect that every nation will soon be able to read the divine decree concerning itself.

3. The Holy Scriptures are translating into various languages.

When the Gospel was first to be preached to all nations, it was necessary to give a diversity of *tongues;* a *tongue* for each *nation;* and this was done by the Divine Power. But in this second promulgation, as it were, of the Gospel, the work will probably be carried on by a diversity of *translations*, a diversity of Scriptures; a *translation* for each *nation.* Instead of the gift of tongues, God by his Providence, is giving to mankind a gift of Scriptures.

4. Another circumstance, which seem to testify that this work is *of God*, is the commotion in the bands of Infidelity *against it.* 'Herod is

troubled, and all Jerusalem with him.' A spirit hath issued from the mouth of infidelity, which rageth against Him whose Star appeared in the East, and would destroy the work in its *infancy*. It rageth not against the Romish Church in the East, though that be Christian; nor against the Armenian Church in the East, though that be Christian; nor against the Greek Church in the East, though that be Christian; but it rageth against the religion of the New Testament, that vital religion which aims at the conversion of the hearts of men.

Our Savior hath said, 'The Gospel shall be published among all nations.' But these resist the Divine Word, and say it cannot published in all nations. Our Lord hath said, 'Go ye into all the world, and preach the Gospel to every creature.' But these allege that the Gospel cannot be preached to every creature, for that 'the bond of superstition is too strong, or that the influence of Christianity is too weak.'

These are unguarded words, and ought not to be heard in a Christian country. These are presumptuous words, arraigning the dispensation of the Most High. Such words as these, were once spoken by the philosophy of Greece and Rome, but the Gospel prevailed, and first erected its dominion among *them*. In process of time the barbarous nations of Europe yielded to its sway, of which we are evidences at this day. And the nations of Asia will yield to the same power, and the truth will prevail, and the Gospel shall be preached over the whole world.

5. The last circumstance which we shall mention, as indicating that the period is come

for diffusing the Light of Revelation, is the *revolution of nations*, and 'the signs of the times.'

Men of serious minds, who are erudite in Holy Scripture, and in the history of the world, look forward to great events. They judge of the future from the past. They have *seen* great events; events which twenty years ago, would have appeared as incredible as the *conversion of the whole world to Christianity.*

At no former period have the judgments of heaven been so evidently directed against the nations which are called Christian as at this day. It is manifest that God hath a controversy with his people, whatever be the cause. The *heathen* world enjoys a comparative tranquillity. But *Christian* nations are visited in quick succession by his awful judgments. What, then, is the cause of the judgments of God on his Christian people?

If we believe the declarations of God, in his Holy Word, we shall ascribe the judgment of Christian nations, at this day, to their rejecting so generally the testimony of Christ. That nation which first 'denied his name before men,' was first given up to suffer terrible judgments itself, and is now permitted to become the instrument of inflicting judgments on others. And this is agreeable to the ordinary course of God's just and retribute Providence. That kingdom which first seduced others by its infidelity, is now become the instrument of their punishment. The same retributive Providence is 'making inquisition for the blood of the Saints.' The massacres, fires, and anathemas of a former day, filled the

minds of men with dismay. *We* forget these scenes, but all things are present with God. And as a nation cannot be punished as a nation in the next world for its iniquity, it must be punished in this world; and its 'sins will be visited to the third and fourth generation.' For a long time, (as men count time) God kept silence; but the day of retribution is come at last, and the seats of the inqusition must be purged with blood.

From the fury of these desolating judgments *we* have hitherto been preserved. 'Righteousness exalteth a nation.' Prov. xvi, 24. It would appear as if God would thus do honor to a Church holding pure doctrine, and to a State united to that Church which hath defended the true Faith amidst the superstitions and corruptions which have so long reigned in the Christian world. Latterly, indeed, it should seem as if God had selected this nation as formerly his chosen people Israel, to preserve among men a knowledge of the true religion; for we have been called to stand up, as it were 'between the living and the dead,' in defence of Christian principles. And although it be true that we have fought rather for our country than for our religion, yet it is also true that religion is, in present circumstances, identified in a certain degree, with the existence of our country. And we trust, that it is in the purpose of Providence, by saving the one, to save the other also.

Let this nation, then, weigh well what it is, in God's moral administration of the world, which saves *her* at this period. Let her be-

ware of infidelity, and of that moral *taint* which ever accompanies it. Is it true, that any of our chief men begin to 'laugh at vice,' like Voltaire! Let us recal to view the experience of France. We beheld infidelity gradually infecting that nation, even as poison passeth through the human frame, till the whole body of the great was saturated. Then was their iniquity full, and God's judgment began. Now, though it be true that the faith of our Church is pure, that 'she holdeth the head,' that she is founded on the Prophets, Evangelists, and Apostles; though it be true, that there is in the midst of her a large body of righteous persons, men possessing sound learning, enlightened zeal, and pure charity; men who are called by our Savior 'the light of the world,' and 'the salt of the earth;' yet it is equally certain that the greater part of her members are not of that description. It is certain that the *spot* of moral disease begins to be visible at a distance. And we know not but that the true state of the nation may be this, that there is just 'salt' enough, to use the figure of the gospel, to preserve the body from corruption.

Let us then weigh well *what it is* which, in the present circumstances of the world, saves this nation. If it be the divine pleasure to save *us*, while other nations are destroyed, it cannot be on account of the *greatness of our empire*, or of our *dominion by sea*, or of our *extended commerce*. For why should the moral Governor of the world respect such circumstances as *these?* But if we are spared, it will

be, we believe, on account of our *maintaining the pure religion of Christ as the religion of our land, and of our promoting the knowledge of that religion, and of the blessed principles which accompany it throughout the rest of the world.* This may be a consideration worthy of divine regard. And this, though it be no pledge of our duration, is the chief assurance of our perpetuity. On this chiefly (viz. our being an instrument of good to the world,) must depend our hope of surviving the shocks and convulsions which are now overwhelming the other nations of Europe.

Let us now recapitulate the evidences noticed in this discourse which encourage us to believe that the time is come for disseminating the knowledge of Christianity in the heathen world.

1. The facility with which Christianity is propagated generally in Asia, wherever the attempt has been made.

2. The peculiar success that has attended our own endeavors to promote the religion of the Bible.

3. The conversion of illustrious persons in Asia, by means of the Bible alone.

4. The translation of the Bible into almost all the languages of Asia: promising as it were a second promulgation of Christianity to the East.

5. The general contemplation of the prophecies in Europe and Asia.

6. The general commotion among the bands of infidelity, who are hostile to the design both in Europe and Asia.

7. The consent of good men, in all Christian nations to promote the design. And

8. The preservation of our own country, to carry on the work, amidst the ruin or infidelity of other nations.

Behold, then, my brethren, the great undertaking for the promotion of which you are now assembled. If it were in the power of this assembly to diffuse the blessings of religion over the whole world, would it not be done? Would not all nations be blessed? You perceive that some take a lively interest in this subject, while others are less concerned. What is the reason of this difference? It is this: Every man, who hath felt the influence of religion on his own heart, will desire to extend the blessings to the rest of mankind; and no one who hath lived without a concern about religion, will be solicitous to communicate to others a gift which he values not himself. At the same time, perhaps, he is not willing to be thought hostile to the work. But there is no *neutrality* here. "He that is not with Christ," in maintaining his kingdom on earth, "is against Him." And so it appeareth to "God, who searcheth the heart." Every one of us is now acting a part in regard to this matter, for which we must give an account hereafter. There is no one, however peculiar he may reckon his situation or circumstances, who is exempted from this responsibility. For this is the criterion of obedience in the sight of God, even our conduct in receiving or rejecting the 'record which God hath given of his Son.' And no man 'receiveth this record' in sincerity and truth, who will not desire to make

it known to others. You have heard of the conversion of Mahometans and Hindoos. Yes, our Lord hath said, 'Many shall come from the East and from the West, and shall sit down with Abraham and Isaac and Jacob, in the kingdom of Heaven; but the children of the kingdom shall be cast out.'

Begin, then, at this time, the solemn inquiry, not merely into the general truth of Christ's religion, but into its divine and converting power. You observe that in this discourse I have distinguished between the *name* of Christianity and the *thing*. For it seems there are some who have departed from the ancient principles of our reformation, who admit the *existence* of the Spirit of God, but deny his *influence;* who agree not with the Apostle Paul, that the 'Gospel cometh to some in *word* only,' and to others 'in *power*, and in the Holy Ghost, and in much assurance;' and who seem to forget what our Savior hath said of the '*broad* road' and the '*narrow* way.' Begin then, the important inquiry; for 'the time is short,' and this question will soon be brought to issue before an assembled world. In the mean time I shall offer to you my testimony on this subject.

The operation of the grace of God, in 'renewing a right spirit within us,' (Ps. li.) is a doctrine professed by the whole faithful Church of Christ militant here on earth. The great Author of our religion hath himself delivered the doctrine, in the most solemn manner to the world. 'Verily, verily, I say unto you, Except a man be born again, he cannot see the kingdom of God.' *Verily, Verily:* it is an undoubt-

ed truth, and unchangeable principle of the heavenly dispensation, that except a man be renewed in mind, by the Spirit of God, he shall not have power even to *see* or behold the kingdom of God. What though many in our day deny this doctrine? A whole nation denied a doctrine greater, if possible, than this. The very name and religion of Christ have been denied in our time. But if our Savior hath declared any one doctrine of the Gospel more clearly than another, it is this of a spiritual conversion: and the demonstration of its truth is found in all lands where his Gospel is known.* Christians, differing in almost every thing else, agree in this. Differing in language, customs, color, and in country; differing in forms of worship and Church government, in external rights and internal order; they yet agree in the doctrine of a change of heart, through faith in

* The late learned and judicious PALEY has given his dying testimony to the truth of this doctrine. (See his Sermons, p. 119.) 'A change so entire, so deep, so important as this, I do allow to be a CONVERSION;' (he had said before, 'there must be a revolution of principle; there must be a revolution within;') 'and no one who is in the situation above described, *can be saved* without undergoing it; and he must necessarily be sensible of it at the time, and remember it all his life afterwards. It is too momentous an event ever to be forgot. A man might as easily forget his escape from shipwreck. Whether it was sudden; or whether it was gradual, if it was effected (and the fruits will prove that,) it was a *true conversion;* and every such person, may justly, both believe, and say it himself, that he was converted at a particular assignable time.'

Paley here speaks the language of the true Church of Christ in all ages and nations.

Christ; for this hath been the grand characteristic of Christ's religion among all nations, tongues, and kindreds, where the gospel hath been preached through all ages down to this day. This is, in fact, that which distinguishes the religion of God in Asia, from the religions of *men*. In every part of the earth where I myself have been, this doctrine is proclaimed, as the hope of the sinner and the glory of the Savior. And again, in every place it is opposed in a greater or less degree, by the same evil passions of the human heart. In rude nations, the same arguments are brought against it, in substance, which are used here in a learned country. Among ignorant nations, a term of reproach is attached to serious piety, even as it is here among a refined people; *thereby proving* what our Lord hath taught, That the superior goodness inculcated by his Gospel would not be agreeable to all men; and that some 'would revile and speak evil of his disciples, for righteousness' sake;' *thereby proving* what the Apostle Paul hath taught, That 'the Cross of Christ is an offence' to the natural pride of the human heart; that 'the carnal mind is enmity against God;' and that 'the natural man receiveth not the things of the Spirit of God, because they are spiritually discerned.'

I have thought it right, my brethren, to deliver to you my testimony at this time; to assure you that the Gospel which begins to enlighten the East, is not 'another Gospel,' as the Apostle speaks, but the same as your own. There is one Sun; there is one Gospel. 'There is one Lord, one Faith, one Baptism;' and there is one

JUDGMENT. May we be all prepared to give our answer on that day!

My brethren, you are now invited to contribute some aid toward the extension of the religion of Christ. You are now called on to give *your* testimony to its truth. You are now, as it were, to present 'your gifts' before Him who was born Savior of the world; and to send back those 'glad tidings' to the East, which the East once sent to you, namely, that the Light is come, that 'the Desire of all nations is come.' Let every one who prays with his lips, 'Thy kingdom come,' prove to himself, at this time, his own sincerity, that he really desires in his heart that the kingdom of Christ should come. Blessed is the man who accounts it not only a duty, but a privilege to dispense 'the word of life' amongst his fellow-men. It is, indeed, a privilege, and so you will account it hereafter, when you shall behold all nations assembled before the judgment-seat of Christ. You will then reflect with joy that you are enabled, at this time, 'to confess his name before men,' and to afford some aid for the 'increase of his government' and glory upon earth. And let every one who lends this aid accompany it with prayer, that the act may be blessed to himself in awakening his mind more fully to the unutterable importance of the everlasting Gospel.

THE END.

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